BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ **Della C. Green,** now directing our Baptist Christian education work in the Detroit area, assures us that "Junior High Pupils Will Work." She tells how leaders in the First Baptist Church of Battle Creek, Mich., launched a certain project and carried it through so successfully that it has been repeated for six successive years.

■ Answering those requests for "An Installation Service" for officers in the young people's society is a program, together with some pointers for making the occasion impressive and worshipful. **Frances Berry,** of Los Angeles, wrote the article. Her husband, **Ralph Berry,** is the photographer whose remarkable work in the field of Christian teaching appears monthly in this publication.

■ **Eva B. McCallum,** author and teacher, has contributed "Notes from the Plan Book of the Nursery Worker."

■ **Theron M. Chastain** is the Director of Christian Education for northern California and Nevada. He has planned the Church School Workers' Conference for February.

■ **Sara Sprott Morrow** does not intend to embarrass you by her pointed inquiry, "How Is Your Pronunciation of Biblical Names?" On the contrary, she hopes to save you from making glaring mistakes in your teaching and reading. Every teacher—and pastor—ought to take a look at that list.

Next Month

■ An Easter play, "Resurrection," by Marcus L. Bach, will appear in the Young People's Leader section. Take this into account as you begin making plans for the Easter season.

■ If you teach an adult class, you no doubt have wished for a method by which to make the class period more interesting and practically helpful. The panel discussion method is one way of doing this. Dr. Charles R. Athearn, widely known for his writings in the field of Christian education, will explain this procedure. Democratic discussion, he points out, is essential to Christian citizenship.

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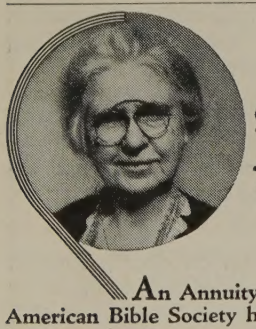

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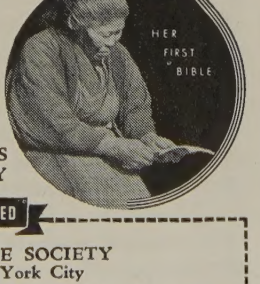

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OF INTEREST TO BAPTISTS

■ A great American Baptist has just delivered a great little speech on what it takes to make democracy work. Said Chief Justice Charles Evans Hughes, as he received a citation from the National Council of Christians and Jews:

"Liberty cannot be conserved by majority rule unless the majority hold sacred basic individual rights regardless of race or creed, so that along with our differences of view, political and religious, we have a deep and abiding sense of human dignity and worth, and hence of our capacity for friendly co-operation in pursuit of common ideals of justice.

"Rancor and bigotry, racial animosity and intolerance are wholly incompatible with that co-operation. They are the deadly enemies of true democracy, more dangerous than any external force because they undermine the very foundations of democratic effort."

That should be painted on the walls of every Baptist church in America.

■ For many a weary week churchmen in England have been trying to get from Winston Churchill a declaration on war aims and the peace that is to be made. No satisfactory reply or declaration has yet come from Downing Street.

Now comes news—breath-taking news—that the churchmen have decided to declare for themselves on the standards they would like to see erected as guideposts for the post-war world. Here they are:

1. Extreme inequality of wealth should be abolished.
2. Every child regardless of race or class should have equal opportunities for education.
3. The family as a social unit must be safeguarded.
4. The sense of a divine vocation must be restored to man's daily work.
5. Resources of the earth should be used as God's gifts to the whole human race . . . .

This is not the Communist party speaking; it is the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster and the Moderator of the Free Church (nonconformist) Federal Council.

Something is happening in England that may be quite as important as beating Hitler!

■ While churchmen argue, Col. John Hannan, head of Milwaukee's Department of Social Welfare, comes out in the open for religious instruction in the public schools: "This is one way," he says, "that we can combat crime and stamp out the forces that are destroying democracy."

Our educational system, he feels, has failed to build character and to keep children from developing into delinquents and criminals. And he is in good position to know about that.

■ Over a year ago a representativ group of Baptist young people, in sessio at Denison University, formulated plan for a proposed youth organization for a Northern Baptist young people. Sinc then, this Baptist Youth Council, throug its Continuation Executive Committe has brought the decisions to the atte tion of the young people in each sta convention area for their suggestions ar actions. A joint three-day meeting the Continuation Executive Committ of the Baptist Youth Council and t Steering Committee of the Denison Co ference was held in Philadelphia r cently. These committees prepared t findings of that Council and made digest of the action of the state grou and the recommendations growing o of the state conferences. These findin were presented to the Council on Chri tian Education at its meeting in Ne York for final action in setting up t new organization for all Northern Ba tist young people.

■ Dr. Peter Clark Wright has retired Executive Secretary of The Ministe and Missionaries Benefit Board after service of fourteen years. A testimoni dinner did him honor in New Yor which spoke well, but, of course, should include the thousands of admire of a man who has been a Baptist lead for a generation.

He is succeeded by Dr. M. Fore Ashbrook.

■ Due to temporary ill health Dr. W. K. Yeaple declined to take up the dut of Secretary of The Board of Educati to which he was elected last year. B he has accepted the invitation of t Administrative Committee of the Cou cil on Finance and Promotion to beco Secretary of the Stewardship Depa ment for a one-year period. Because his experience and study in the field stewardship is he especially well qua fied for the position.

■ In more than 3,000 vacation chur schools held under the sponsorship our churches of the Northern Bapt Convention, 2,589 conversions have be reported for the year 1940.

This marks a decided gain over th reported for 1939: the number t year is put at 956.

■ The Church Committee for China R lief, since its establishment in July 1938, has sent more than $700,000 China for civilian aid. The commit hopes to send $50,000 per month in t future, so long as the conflict in Chi and the need for aid continues.

The missionary movement is faced with the greatest crisis of its history. Because of the war, missionary work in many lands is in grave danger of being brought to a complete standstill. The dispatch of funds from some of the most active sending countries has been completely stopped and mission staffs in several lands are in serious difficulties.

The occupation by the Nazis of Norway, Holland, Belgium, Denmark, and France has blocked the dispatch of monies from those countries to their missions. The activity of British and Americans Missions has been seriously hindered by the war in China and by government restriction in Japan.

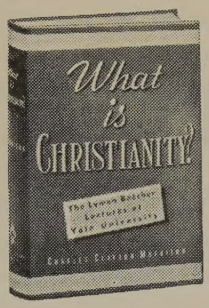
Some of the English societies, despite their own very great difficulties, are sending help to the stranded Continental missionaries. The London Missionary Society, for instance, has undertaken the support of one Finnish missionary in India, one Norwegian missionary in Madagascar and one German missionary in East Africa.

Rev. Gregory S. Morony, pastor of the Oak Park Baptist Church, Sacramento, Calif., has been called to assume the leadership of our Baptist church recently constructed at Kodiak, Alaska. A new building, costing three thousand dollars, has been provided by The American Baptist Home Mission Society to supplement the present equipment, which consists of four homes for orphaned children. Our government has appropriated $8,700,000 for a naval air base on Kodiak Island, and as a result of this new activity the population of the town of Kodiak has doubled. Except for a small Greek Catholic church, Northern Baptists are carrying the responsibility for meeting the religious needs of this important field.

When the Hercules powder plant at Dover, N. J., blew up some weeks ago, ministerial efforts at the scene were too haphazard to suit the ministers. Out of their concern has been organized the West Morris Ministerial Association Emergency Aid Committee, to see that such situations do not occur again.

Our congratulations! Other ministerial associations might copy. Why is it that we always find a Roman Catholic priest the first to reach the scene of an accident? And why do so many county hospitals have a priest assigned solely for hospital work, while the Protestant ministers drift in if, and when, they can find time?

Dr. Daniel A. Poling, of Philadelphia, has been selected by the General Council as the Convention preacher for the Northern Baptist Convention meeting which will be held at Wichita, Kan., May 20-25. The business of the convention will be conducted through the reports of its twenty-five committees.



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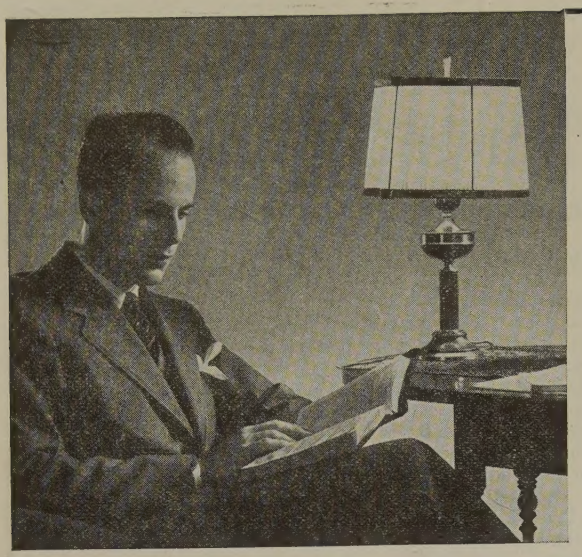

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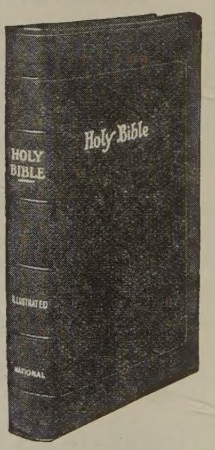

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Edward A. Dowey, Minister,
The Presbyterian Church,
Dunmore, Pa.

Ah, our kingdom for more like this

A notice from the *South Dakota Bapti Bulletin*:

Most certainly, every South Dako Baptist will want to read the artic "New Steeples in the Dust Bowl." Th publishing of the story gives added pro that BAPTIST LEADER is an exception journal—the foremost of its kind i print . . . .

Thanks, South Dakota, and th being a Mutual Congratulations S ciety, that *Bulletin* of yours is n bad, either!

Editor, BAPTIST LEADER
Dear Sir:

It is a privilege to have such literatu as you are now publishing in the han of our leaders . . . .

J. Earle Edwards, Pastor,
Queens Baptist Church,
Queens Village, N. Y.

That word "literature" pleases u after what some folks have called . . . . !

Editorial Department, BAPTIST LEADER
Dear Editors:

Please don't do it (start a mov column) . . . . Not unless you want go "whole hog" and analyze curre brands of liquor, tobacco, new types dances, etc., advising us which we shou use. You still have many in the denom nation who believe (and . . . . I am o of them) that a born-again believer a follower of Jesus Christ has no part any of these things, nor spending t Lord's money on the amusements of t world. Many pastors are preachi against these worldly activities, and it unfair to them to undermine their effo by seeming to approve of these thin they know to be wrong.

In a number of ways your paper h been improving. Don't take such backward step. Don't be carried aw from the simple faith of our fath . . . .

Earl S. Hale, Falconer, N. Y.

And by the way—what is yo church doing about the ADVANC We'd like to know whether you doing anything worth telling abo if it *is* worth printing, send pictur

OF INTEREST TO BAPTISTS

■ Released time is evidently working in St. Louis. Nearly 6,000 Protestant children are enrolled in the weekday schools of the city, which are now a year old; the figure represents an increase of 1,261 over the first-term registration. Included are 3,784 whites and 1,765 Negroes receiving instruction in 42 churches and 56 public schools.

■ Rev. Ford Porter is now pastor at Berean Missionary Baptist Church in Indianapolis. He comes from a fifteen-year pastorate in Princeton. He brings his books, a ruddy good humor, an unusual knowledge of the Bible gained in studying the Book in Palestine itself. His trailer, built to represent a church, is equipped with a public-address system.

■ Dr. M. D. Eubank died at his home in Kansas City, Mo., the first of December. After serving as a medical missionary in China for sixteen years he then took up the work of field representative for the Northern Baptist Convention, with headquarters in Kansas City, and continued in that work until his death. Known to thousands of young people through his teaching work in summer assemblies, his influence as a Christian worker will continue to live. Dr. Eubank was one of the founders of Shanghai University.

■ The State of Washington has suffered a great loss in the death of Rev. Victor W. Witter, Director of Christian Education. He was well known throughout the Northern Baptist Convention during his period of service in Iowa and Washington.

■ After six years of efficient service as Director of Christian Education for the New York State Baptist Convention, Rev. Kenneth L. Cober has resigned to take up the pastorate of the Lafayette Baptist Church, Buffalo.

■ Rev. and Mrs. Andrew Hadsell are the newly appointed colporter-missionaries in Arizona. A special gift from a church enabled The American Baptist Publication Society and The American Baptist Home Mission Society to send out these new workers and another giver provided a car and a trailer.

■ Answering the call of the International Council of Religious Education, two hundred lay and professional representatives of forty denominations met at Pittsburgh December 17-19 to make further plans for a "United Church School Advance." Methodists, Northern Baptists, Congregationalists, and Presbyterians have already launched Advance movements in their respective church bodies, but the Pittsburgh Conference aimed to promote a concerted effort by every denomination.

Plans call for the extensive use of Christian literature, the radio, motion pictures of church school teaching work, the enlistment and the training of a large number of lay workers and teachers. Visual and progressive methods will be used to reach large numbers. New types of lesson courses are being planned co-operatively. A wide extension of vacation church schools, summer camps and assemblies and weekday church schools will re-enforce the work already under way. This united effort of religious forces in thousands of communities to extend the influence of Christian teachings is expected to meet a warm response from the general public in this critical day.

■ The First Baptist Church, Middletown, N. Y., recently celebrated its one-hundredth anniversary. Features of Centennial Week were a pageant, a communion service, and the publication of a centennial booklet. Albert W. Sheckells, Jr., has been the pastor since 1934.

■ Of the 74 churches in the Pittsburgh area 71 are enrolled in the Baptist Church School Advance.

■ Denison University (Granville, Ohio) recently laid the cornerstone for its "Life Science Building," new $300,000 biological science hall now under construction.

■ Sixty years of Christian service in the heart of San Francisco's Chinatown afforded the occasion for a celebration by the Chinese Baptist Church. Their first building was destroyed by the earthquake and fire of 1906, but the present structure, costing $70,000, houses the many activities of the church which include a kindergarten, Chinese day and night schools, and a social hall used as a community center.

■ One of the most direct criticisms of the recent Conscription Act comes from the Methodist sector. Their Commission on World Peace, in session at Chicago, has asked for the repeal of the Act.

Methodist youth are finding strong support from their church when they become conscientious objectors—probably stronger support than will be found elsewhere in Protestantism. That may be because of the action of the recent Methodist General Conference, which asked for official exemption of all Methodist objectors. Such support is quickly brought to bear in the highly centralized Methodist system; it is all but impossible in the Baptist system.

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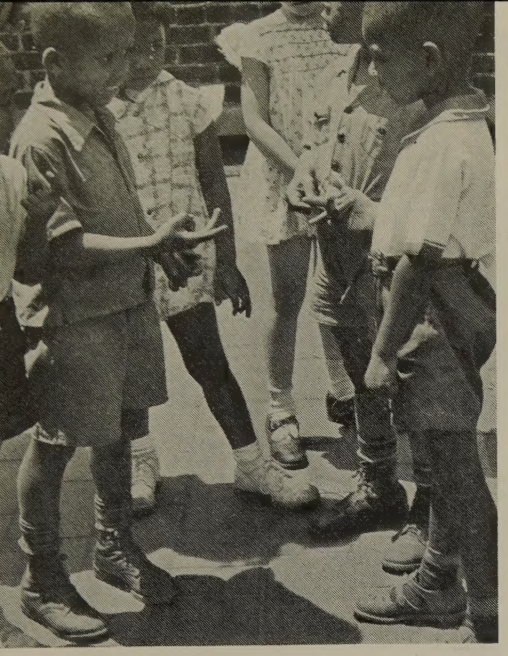

THE STORY OF THE LARGEST CHURCH IN THE WORLD

God and Harlem

By FRANK S. MEAD

HARLEM! Four hundred thousand people crammed into three square miles of living space. Joe Louis and Father Divine and Bill Bojangles Robinson, the "Mayor"; two thousand barber shops and beauty parlors where you can buy anything from a haircut to a "numbers" ticket—a racket paying off to the tune of twenty millions a year, but *not* to the buyers of tickets; forty churches, one Moorish temple, four synagogues, marijuana and misery, crime, pain, poverty, piety. Four hundred thousand confused, jumbled, joyous, laughing, lovable, and ludicrous. . . . . Harlem, the colored man's capital!

That's the tourist's Harlem. The story-book, sensation-seeker's Harlem. It may have been a good picture some years ago (we doubt even that) but it certainly isn't a true picture of Harlem as Harlem is today, for while bell-hops and Pullman porters and razor-wielders and swing musicians may have been "the people to meet" then, they certainly are not the people now. Harlem has had a face-lifting, a mind-and-heart-and-soul lifting in the last twenty years; it isn't what it used to be. There are graduate doctors from Harvard and Johns Hopkins; lawyers from Columbia; a clergyman from Colgate in 138th Street; poets as well as pugilists; world-famous writers, musicians, artists, educators. There is a deepening culture here that is *not* a veneer.

If you have any idea that this Harlem is all jungle and jazz, you'd better get rid of that idea; there is a new dignity developing here that is worth watching. And if you think the folk of Harlem are going around droop-shouldered under the weight of a mass inferiority complex, you will do well to think again. Their heels hit the pavement squarely along Lennox Avenue, and their chins are decidedly up.

Of course, they may have good reason to walk with their chins down. In one Harlem block there are 4,700 people—and 80 per cent of them are on relief. (Nearly one-half of the Negroes of New York get no pay envelopes at all.) Half the Negro families in the town receive less than $850 per family per year. One Harlem baby out of every ten dies at birth; there is a murder every three days; the T.B. rate is 250 per 100,000 for the Negro and only sixty-nine for the city as a whole. Overcrowding, bad housing, unemployment do that to them.

Forty per cent of that pitiful Harlem income goes to the white landlords of Harlem's filthy tenements; the white shopkeepers get the rest. It is claimed that 90 per cent of Harlem's buildings, shops, and businesses are white-owned and white-operated. Something to think about!

Right in the heart of Harlem, right on the edge of the poorest district, is the largest Protestant church in the world: out of the pavement of teeming 138th Street rise the two towers of the Abyssinian Baptist Church, as arresting as the twin towers of Notre Dame. A $500,000 plant running on a $75,000 budget—right in the middle of poverty's playground! Ten thousand members. They had fifteen thousand a few years back, but as pastor A. Clayton Powell explains it, "We had a lot of dead wood floating around, and we just threw it out."

Dr. Powell would hardly fit the caricaturist's ideal of what the Harlem preacher should be. He's Colgate-and-Columbia-bred, and as alive to the world he lives in as this morning's headlines. He knows what you're talking about when you mention Laissez Faire or Totalitarianism or Released Time. And rather busy with his ten thousand members. It took two visits before we could even get to talk to him. The first visit lasted a little less than three minutes. We started in by asking how large a congregation he had there.

"Twenty-five hundred every Sunda morning and night. That's twenty-fi hundred upstairs; there are nine hu dred more in the overflow service dow stairs. Now see here—you go throug our plant and see what we have, ar what we do . . . ."

"Do you have a Sunday school?"

"Yes, we have a Sunday school. Seve teen hundred on the roll and an ave age of 1002 every Sunday; 153 teache and it's the only Grade A Sunday scho white or colored, in New York City th does *not* pay its teachers. Now look. . . Here's Miss Jones, who'll show y around. Meet the staff and then I talk with you. You'd better hurry." vow there were fifteen men at the do waiting for me to clear out so they cou see him.

We hurried. Miss Jones (that was her name; I forget it; all I recall is beautifully modulated voice, a most gr cious manner, her perfect English a her pride in her great church and h anxiety that I should see everythin . . . . Miss Jones showed me aroun Through corridors on end; throu rooms. Five floors of rooms in th plant. Twenty clubrooms! (Six hu dred children run through these roo every twenty-four hours.) Craftroom playrooms; gym (with 12 basketb teams). Workshop, quiet gameroom and one or two not so quiet. Fo dancing room. Boys' club. Red Cro Missionary society. Tiny tots' cho Junior league. Sick relief club. Satell girls' club. Drama society. Rainb girls. Uneeda Bible Class. Typewriti and stenography rooms. I met the m who taught a class in bookkeeping a shook hands with the man who tau cosmetic chemistry. This is school well as church; day school, night. . .

"Does the church," we queried M Jones, "pay for all this?"

"Oh, no. Not all of it. It's W.P. you know."

W.P.A. We should have known that. No section of Manhattan would have greater need of W.P.A.: no section would have less space to offer for W.P.A. work. The Baptists in 138th Street had the room—and they had their eyes wide open to a great community need. So—an old, old church meets a new, new problem, and incidentally makes itself popular and vital in the community.

I listened as we walked. I heard the story of the world's largest school of adult education, with over one thousand adults taking full-time work; the story of the free nursery school which cares for close to one hundred tots a day, while their mothers work; the story of the Youth Fellowship Council, which has a wide influence among Harlem youth; the story of this, that. . . . . I stood near the pulpit in the auditorium and looked at one of the loveliest sanctuaries I'd ever seen, and I've seen them in India. . . . . I saw seats where the twenty-five hundred sit every Sunday.

THE FREE NURSERY SCHOOL CARES FOR CLOSE TO ONE HUNDRED TOTS A DAY WHILE THEIR MOTHERS WORK. THE CHILDREN PREPARE FOR LUNCH, ENJOY A TASTY, WELL-BALANCED MEAL, AND WITH EQUAL REGULARITY OBSERVE A REST PERIOD

And I learned that only 40 per cent of this twenty-five hundred are members, and that none of them pays any dues or "subscription" whatever and yet the place is free and clear and nobody ever mentions the word "mortgage," for there isn't any. It would be easy to worship here, we thought, easy to sing in a place like this . . . . Miss Jones was explaining:

"We have seven choirs, over five hundred voices . . . . they sang at the World's Fair. . . . . Children's choirs sing in children's church, and you can hear a pin drop anytime during children's church (and this is the section the cops call tough!) . . . . Yes, we have two organs . . . . the windows were imported from England. . . . . The pulpit? It's Italian marble . . . . thirty-two workers on the staff. . . . . Costs $800 a week to run it all. . . . . Yes, six hundred children a day go through the plant, and two thousand people every weekday, and over ten thousand on Sunday, and . . . ."

I was standing in the middle of it and looking right at it—as the farmer looked at the giraffe, seeing, but not believing. There just aren't churches like this. We can no more imagine a church with ten thousand members than we can imagine what a million dollars must look like. Too much. Too big to grasp, this Abyssinian Baptist. We fled to the great outside, for a breath of fresh air; near the front door we saw a sign being tacked up:

"Wanted: two thousand people! Next Sunday at four o'clock the Abyssinian Baptist Church will inaugurate a Vesper Service, streamlined and especially designed for Sunday-Morning-Stay-at-Homers.

"If you can never get into The Church of the Masses due to its packed auditorium in the morning or at night, here is your opportunity!

"Everyday religion for Everybody!"

They were advertising for two thousand—*more!*

They are a big church with big ideas, putting first things first: into the Sunday services go their first and their biggest efforts.

SECOND VISIT

But the size of the place and the program are not the most impressive things about all this; "everyday religion for everybody" may be a better explanation of the startling success of this church than the fact that it's big. Dr. Powell told us at the second visit, that his sermons came out of his program—out of his experiences meeting and dealing with the problems of his community. We have never read one of those sermons, but we picked up a printed one and glanced at the first paragraph. It begins:

"Victor Hugo has said that the only fact of life is death. That may seem, to the casual, a lot of undue pessimism. But even in this year of 1940, this year of death, there are too many evidences of life for us to agree with Victor Hugo." Hugo hits Harlem! He must have been preaching to a high-hat congregation that morning. . . . .

"No, just a run-of-the-mill congregation . . . . a few judges, college students, surgeons, city officials, and a lot of workingmen, porters, washerwomen, domestics. . . . . That takes some preaching, mister."

Had his congregations changed much, say, in the last ten years?

"I should say so! When my father was preaching here in 1929 (he is the second Powell in that pulpit) he used to tell me that 38 per cent of his people had had no educational advantages whatsoever; today I'd have a hard time of it finding one who had not at least finished grammar school. A percentage of about 1.8 went to college for a year or two in 1929; the percentage was 10.3 last year, and it's going up steadily. Harlem isn't what it was yesterday."

The average age of his congregation is going in reverse: down. Right now it is about 28.6 years, and next year it will be lower than that. So this is no "old folks church." That probably accounts for his reference to Victor Hugo, the young folks would get that.

"Preaching has changed, too," he went on. "We used to import professional evangelists to come in to whip 'em up in

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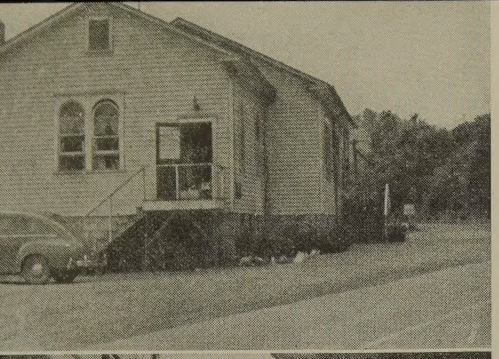

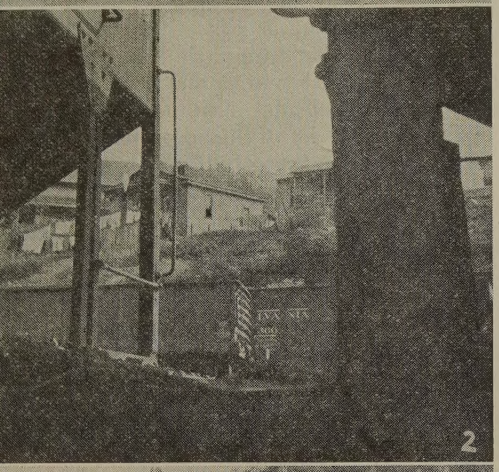

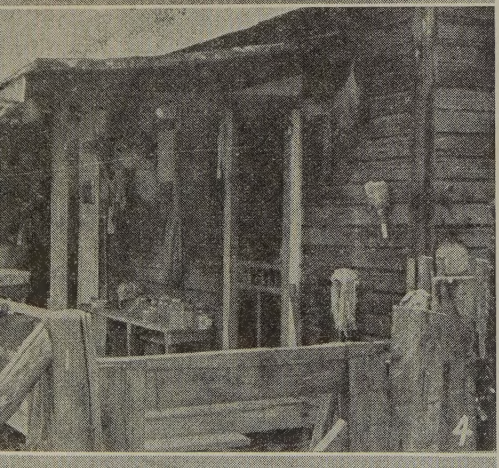

Brotherhoo

Eighteen young people give up their summer vacation to make their contribution to the kingdom of God in West Virginia

IT'S not easy, you know." The boy reached out a brown arm and absently scratched behind the ears of a stray puppy that had sidled up to him. "You can't just come into a community like this and say 'All right now, you poor people—just stand quietly in line and we'll solve all your problems for you.'" He scowled thoughtfully. Some of us do come to these camps with that idea. We think that we have only to explain the co-operative idea, and then stand back and watch things hum. The trouble is that it simply doesn't work that way."

Four of us were sprawled on the steps of "The Shack," headquarters for the eighteen members of the Scotts Run Work Camp. Most of the campers had taken the afternoon off to visit the government-sponsored co-operative project at near-by Arthurdale, W. Va. I had decided to stay behind and spend the time trying to get a true picture of the conditions in which the camp operated.

The boy scuffed his shoe against the step. He was about twenty. "The thing that's easiest to forget is the thing that's most important to remember: that people aren't a big mass that you can shove around whenever you feel like it; they're individuals, with individual likes and dislikes and prejudices and superstitions."

The puppy wagged its stumpy tail gratefully and moved over to where a splash of sun made a nice place for a nap. The boy rubbed calloused fingers through his closely cropped brown hair.

"Take this place, for instance." He nodded toward where gray houses and high tipples marked the mining town of Pursglove, a quarter of a mile down the road. "You can't come from a city like New York or Philadelphia and hope to understand the people of Pursglove unless you're willing to live with them for a while. You have to know the background of the miners; you have to see their lack of recreational facilities, before you can appreciate the deadly dullness of leisure time here."

We watched two men slouch by on the highway.

"Those two men are unemployed," the boy said. "They're members—theoretically—of the Scotts Run Self-Help Co-op the project that our camp is supposed to be helping. You were up at the co-op farm this morning. Did you see those two working there?"

It required little effort to recall that the men had not been there. Only the campers and a few youngsters, ranging from about seven to thirteen, had been working. No adult "co-operators" had even visited the farm.

"Some days they visit it," the boy grinned wryly. "They sit under the trees and watch us work, instead of pitching in with us. We've gotten pretty disgusted

(1) THE SHACK: PRESBYTERIAN COMMUNITY CENTER IN WINTER, WORK CAMP HEADQUARTERS DURING THE SUMMER. (2) SCOTTS RUN IS COMPLETELY DOMINATED BY THE SOFT-COAL INDUSTRY. (3) DORMITORY: GROUND FLOOR FOR GIRLS, THIRD FLOOR FOR BOYS. (4) A HOUSING SURVEY IN 1935 DECLARED MORE THAN 700 SCOTTS RUN HOMES "UNFIT FOR HABITATION." MOST OF THEM ARE STILL IN USE. (5) COLLEGE BOYS AND GIRLS FIND PICKING BEANS AND CLEARING LAND ON THE CO-OP FARM A LABOR OF LOVE. (6) CAMPERS GATHER IN THE SHACK'S LIBRARY FOR MEDITATION IN THE MORNING DISCUSSIONS AND LECTURES IN THE EVENING

n A-C-T-I-O-N

By R. ALFRED HASSLER

ith some of them sometimes. But that oesn't do any good. You have to know *hy* they are so hard to persuade to work n the co-op. That's what two months at he work camp have taught us. We've earned to regard these people as indiiduals who really have bucked up gainst the things that we saw only as extbook problems in economics and soiology, in college."

Much the same idea was expressed a ew weeks later, when Ruth Mabee and David Swift, coleaders of the camp, sent heir report to the American Friends ervice Committee, sponsors of the work amps, in Philadelphia.

The most vivid lesson that work camps an teach, says the report, *is the fascination and sacredness of the human personality. Campers learn that common men, unemployed, and social outcasts, are people very much like themselves, with much the same weaknesses and the same strong points. They learn respect for knowledge and courage won in the school of hard knocks, and they learn how useless is their own education in abstractions and generalizations unless it can also be re-expressed in terms of the needs of these people.*

THE "WHY" OF WORK CAMPS

But my interest was in the campers themselves. I wanted to know what made them "tick." The very fact of their presence in this cluttered little town did not add up, according to all accepted standards. No one made them come. Work camps are only for volunteers; in fact, it's something of an honor to be permitted to attend one. The twelve camps that dot the country cannot accommodate all who apply.

Each camper pays $75 to cover board and lodging for the two-month period. In Scotts Run the board consisted of wholesome but plain—very plain—food; lodging was provided in a swaybacked cot set in a small room with three or four other cots of equal decrepitude. "Vacation activities" included eight hours of manual labor daily for five days a week, with no pay; and a schedule of visitation, lectures, discussions and community get-togethers to fill up the evenings. All of which adds up to a very heavy schedule.

Why should eighteen boys and girls choose to spend their summer vacation thus? I had asked the question that morning as Ruth Mabee took me through the "dormitories," with their almost magnificent disdain of anything that remotely resembled comfort.

"Why?" she repeated. "Probably for the same reason that missionaries go into fever-ridden jungles and sun-scorched deserts. They are making their contribution to the building of the kingdom of God."

Really to understand these unconventional vacationists, you have to go back to the Religious Society of Friends, or Quakers, whose Service Committee is

(7) WORK CAMPERS EAT THEIR MEALS (PREPARED BY THE GIRLS) ON THE PLATFORM OF THE SHACK, UNDER A PICTURE OF CHRIST. (8) MEMBERS OF THE SCOTTS RUN CO-OP GLADLY EXCHANGE THEIR SCRIP FOR "RECONDITIONED" SHOES. (9) TWO CO-OP MEMBERS RECOVER A QUILT IN THE SALVAGE SHOP. (10) THOMAS BOSWELL SELLS TWO LOAVES OF BREAD TO UNEMPLOYED JOHN GRANISH, WHO CAME FROM JUGOSLAVIA. THIS PICTURE SHOWS THE INSIDE OF THE LITTLE BAKERY. (11) CAROLYN CLAUSEN, DAUGHTER OF PITTSBURGH'S FAMOUS BAPTIST MINISTER, HELPS PREPARE SUPPER. (12) TIPPLES AND HILLS AND GRAY HOUSES MAKE UP THE SCOTTS RUN LANDSCAPE

Photographs by the author

responsible for their presence in Scotts Run.

The Quakers have long been known as "queer people." Before most of the rest of us were even thinking of developing a conscience on the subject of war, the Friends had stated their position. As Christians they were opposed to war—as they were opposed to several other popular pastimes—and there was no use of anyone trying to talk them out of it!

Some people—and some governments—did try to talk them out of it. They used the most persuasive means they could find (including torture), but it did no good. And after enough Quakers had languished in prison or been executed, the rest of the world sighed resignedly and decided it would have to admit that it could not count on these odd individuals to put on military uniforms and go out to shoot other men.

That might have been the end of things, but it wasn't. Having won the right to stay out of war, the Friends at once began casting about for methods of getting everybody else out of it, too. They wanted to do what they could to end the whole bloody, tragic business, and they proposed to do it by the only means they had available—compassionate love.

The results of this "war on war" were such universally praised projects as feeding the Belgian children during the first World War; taking food into Germany during the period between the 1918 armistice and the lifting of the British blockade months later; feeding the innocent civilian victims on both sides in the more recent Spanish civil war; and, currently, being the only agency that is permitted to bring food and medical care into conquered France.

But even these were not enough. The Friends felt that they must take their philosophy of brotherhood and co-operation to the place where wars begin: to the points of racial and economic tension in peacetime life. In 1934 they opened their first "work camp," for young people who themselves were committed to a nonviolent solution of all disputes and problems, and who were anxious to make some positive contribution to the easing of some particular point of tension.

Students who attend these camps are not necessarily Quakers; as a matter of fact, even the leaders of the camps often come from other religious groups. Ruth Mabee is a Baptist, a graduate of Baptist Denison University; her coleader at Scotts Run, David Swift, is a Congregationalist graduate student at Yale. And though the Friends had the largest single group in the camp, there were two other Baptists, as well as representatives of seven other denominations among the eighteen.

WORK CAMP AT WORK

Scotts Run is a muddy little stream that runs for eight miles along a narrow valley honeycombed with soft-coal mines. Not so long ago the valley showed signs of becoming a prosperous place. High-steam coal, its specialty, met 81 per cent of the nation's fuel demands. It cost only $2.50 a ton to mine, and it sold for $15. Money rolled in; there were twenty-eight mines operating. Miners get good wages when they work, and in those days they worked regularly. But times have changed. The demand for high-steam coal has dropped sharply, freight rates have risen, and profits have declined accordingly.

Other complications were involved, too—union organization, and strikes, and strikebreakers who were brought in by the trainload and left to shift for themselves when the strike ended. Today only four mines are operating, and there is a large unemployed population.

Several efforts have been made to meet this situation. Relief came first, of course. America cannot leave men and women and children to starve. The W.P.A. came next, with an attempt to create work for the unemployed and so avoid the dangers of broken morale resulting from too long continuance on straight charity. And, finally, a group of far-sighted citizens of near-by Morgantown tried to introduce a system by which the unemployed could help themselves: in a self-help co-operative.

The co-operative has met with only nominal success so far, and the work campers of 1940 decided that they would concentrate their efforts on giving it a "shot in the arm." Ruth Mabee described their experiences as we drove along in an old Ford, the camp's only transportation.

"The big trouble here," she pointed out as we bowled along the concrete-paved state road, "is that there are no alternative industries. When the mines close, the people have nothing else to turn to except farming, and that's not very satisfactory because of the topography."

That was not hard to understand. There are all sorts of jokes about farming in West Virginia. Like that of the man who had to tie himself to a tree whenever he wanted to work on his farm, so he wouldn't fall off. And the one about the cows that have legs shorter on one side than on the other so they can graze on the steep hillsides. Much more of West Virginia goes up and down than lies flat, and it's no easy matter to develop a farm on land that looks like the slant of a barn roof.

We turned off the main road about a mile from "The Shack," and began to climb a dirt road that apparently had made up its mind to go straight up and no nonsense about it.

"The only farmland the co-op could get," Ruth said as she fed gas to the sputtering motor, "was a few acres on top of this hill. Naturally, the location is discouraging to the members of the co-op who are supposed to work here. When you don't get enough to eat, or the right kind of food when you do eat, you haven't much energy for a two-mile hike up this hill every morning. Especially when the hike is only a warm-up for eight hours of work in the fields!"

We pulled up on top of the hill and stopped. Cultivated land stretched away in front of us, mostly empty of human life. Close by, a dozen youngsters were hoeing in a field of cabbages.

Ruth sighed. "The children of the co-operators are the only ones who work here consistently." She beckoned to a little girl, not more than ten. "How long have you been working today, Norma?"

Norma grinned proudly. "Since seven o'clock," she confided. (It was then eleven-thirty.) "And I worked six hours yesterday."

"They earn two scrip for each hour's work," Ruth explained. "Then they can exchange the scrip for farm produce, or for bread from the bakery, or for products of the salvage shop. We'll go down to see the shop and the bakery later on."

We trudged across the farm to where we could see other people working on the far edge.

"Those are the campers," Ruth explained. "Some of them are pickin' beans, and the rest are clearing more land for the farm."

We stopped and talked for a while with the bean pickers. Brown and fit as any boys or girls who had spent all their lives on a farm, and dressed in clothes made for such work, it was their conversation that made them seem the most unusual farmhands I had ever met. Three boys stripped beans carefully off the vines while they discussed Clarence Streit's *Union Now*. Two other boys and a girl, a little farther down the same row, were carrying on an informed conversation about the economic and sociological effects of the possible Nazification of Europe.

Boys and girls, college bred, workin' in beanfields in the hope of winning th

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GOD AND HARLEM

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a series of meetings, report three hundred baptized (90 per cent of them were usually gone with the wind in six months) and $300 paid to the evangelist, and call it a good job. There may be some churches still doing that, but Abyssinian isn't one of them. We have no revivals here. Every day is revival day. I never preach a sermon without an evangelical note. I don't mean the old shouting, overemotional sort of evangelism, but the quieter, slower sort that really gets there. It's better to get there in a horse and buggy than to wind up in a ditch in a Rolls-Royce. Yes?"

Yes!

His church is a well-centered church; just to keep the record straight let us report that it has five centers: it is Christ-centered, church-centered, democracy-centered, Negro-centered, the kingdom-of-God-centered. The pastor meets with his people at a Fall Rally, and together they decide on the theme for the year. Democratic enough! There is a week of prayer at Easter; another week of meditation; there are regular leaders' meetings for his staff, fifteen minutes a day, to keep themselves oriented about that theme. Thus they drive through twelve months a year.

RESULTS

Sooner or later, when you settle down to study Harlem, or for that matter any other Negro community in the country, you find yourself facing four basic problems: education, jobs, crime and justice, citizenship. When you look for results you look for them in these four fields. Probably you look at the jobs-and-education aspects first.

"Booker T. Washington," says Dr. Powell, "used to hold that the emancipation of the Negro depended upon him getting himself an education and a job. Well, much of that is still true, although economically a lot of water has gone over the dam since Booker T. Washington, and all of us, black and white together, are in pretty much the same leaky economic canoe.

"The need for education is still sharp. I don't mean Ph.D. education; I mean education for the masses. The mean level of any group's intelligence is determined by how many unintelligent you have in that group, and a few phenomenons like Marion Anderson and Jessie Owens and Professor Carver are never going to lift up the whole race. We have to start educating at the bottom, where it's most needed. That's why we were so anxious to co-operate with W.P.A.; it gives the folks who couldn't finish grammar school a chance to study and get ahead. The results of our co-operation with those W.P.A. schools, of course, will be felt for years. We're already cheering for some of those who have managed to get their start in our schools, but we know we haven't seen anything, yet.

"Jobs? We're working on that, too. I was asked to supervise a community unemployment service back in the crash years, 1930-1931. The service is still going; in four years we turned up six thousand new jobs. We made a canvass of the shops along 125th Street, where the color line is pretty firmly drawn, and we managed to overcome a lot of it and place a lot of our people. Some of my brother-ministers didn't feel that this was a "minister's job," but I've found it pretty hard to preach salvation to a man with an empty stomach. He just isn't interested. And most of the real folks in Harlem I've found, are

more afraid of starvation in this world than they are of punishment in the next; "milk and honey in heaven" leaves them cold, these days; they want ribs and grits, now! And if the church of Christ is to turn its back on the economic plight of the Negro, then the church can hardly blame him when he runs off to a Father Divine, who offers bread and board and clothes in this world as well as security in heaven!"

"Crime is one of our pet Harlem headaches, but it used to be worse than it is now. The adult crime of this section —the stealing and the sex crimes that are almost forced upon us by our housing and unemployment conditions—are bad enough but what we really worry about is the juvenile delinquency. Did you know that there isn't a single Negro worker in the courts of New York, to look out for the Negro youngsters who get into trouble? Did you know that there is not a single Protestant home to care for young Protestant delinquents in the city of New York? You may not quite dare to print it in BAPTIST LEADER —but *the most neglected children in this country are the Protestant children of New York.* Blush with me, brother."

We blushed. Every Protestant in America should blush.

"But things are better up here, at least, since we got our youth program going at Abyssinian Baptist Church. We haven't had a single Negro girl from the church in juvenile court for three years, nor a single Negro boy for a year and a half. That may mean a little more to you when you understand that 20 per cent of the delinquency of this town is Negro delinquency, while Negroes constitute only 7 per cent of the whole population.

"We find a lot to be done in sports, too. The Negro athlete really hasn't had a very good chance, has he, in open competition with the white boys? We are trying to overcome that at Abyssinian, with our twelve basketball teams and with interchurch games with white churches. Every once in a while our boxing teams put on shows with boys from the Catholic Boys' Club. You'd be surprised at the results in mutual respect, not only for athletic ability but for religion and social characteristics."

It all sounded so good that I couldn't resist the inevitable question: "What can the white churches do to help this thing along?"

He smiled. He'd heard that one before. He put it carefully, slowly, as a Christian gentleman:

"Of course, what we must do is not just produce basketball teams and boxing squads or even to make of ourselves just so many social and economic reformers; the church has a far greater job than that. I'd say that our first job in Harlem is to help produce better American Christians . . . . and your white churches can help immensely in that. We're trying to get our people to feel that they have a responsibility in making this country really Christian as well as really democratic. Up to now, I have a feeling that the Negro has been satisfied to be a little group hanging on the fringes of democracy; he's keenly aware of the fact that he wasn't mentioned in the Declaration of Independence. That's wrong; the Negro must penetrate to democracy's heart, become a vital part of it. As far as we as a race are concerned, Western society has definitely subjected us to a lower plane. As the world has moved on, the Negro as an individual has been increasingly crushed; as a group, pure democracy for us has been a myth; the basic virtues of life and living have been completely destroyed within our ranks. You folks could help change that, mightily. Someone has said that if all the Christians were to stand against war there would be no more war, quick; if just a small part of the Christians of America were ready to stand for a new Christian chance for the Negro, the Negro question that has bothered you for generations would die overnight.

"Fifty per cent of the Baptists in this northern area are Negro Baptists, my friend! Yet we have such a pitifully small part in the councils of the church! We really don't like it, to be assigned to

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These Girls

By FANNY B. HAYES

Camera Guild, Inc.

Do high school girls have religion?

Do they want religion?

What do we mean by religion?

What kind of religion do these girls want?

THE attempt to evaluate the religion, real or pseudo, of high school girls as I know them, gives me pause. I cannot approach the task with that nonchalance I would show if I were asked to guess the number of beans in a quart jar. Indeed, as I undertake this article, I share the feelings of the little girl who, about to be punished, asked if she might go to her room for a moment. Her mother quietly followed and discovered her daughter kneeling at her bed with this prayer on her lips: "God, if you're a friend of little girls, here's one you can help right now." I know, I believe, what the apostle Paul meant when he exclaimed, "Who is sufficient for these things?" With a sincere prayer for wisdom I set down these observations.

Do high school girls have religion? Do they want religion? If so, what kind of religion do they want?

A SURVEY

A recent survey shows that 91 per cent of the American women queried believe in God; they believe they can reach God through prayer; and that there is life after death. Seventy-five per cent of these women believe their children should have religious training; 53 per cent of them go regularly to church. The same survey shows that, if we break down the entire group into the young, the middle aged, and the old, we find that women under thirty have almost as strong a belief in God, prayer, and immortality as do women over forty-five; and that, while churchgoing is an avowed comfort to the aged, it also offers hope and promise to the young. However, even 91 per cent of all American women believing in God and prayer; 75 per cent wanting religious training for their children, and 53 per cent going regularly to church do not make the individual or the nation religious.

Before passing judgment on the efficacy of the religion of our high school girls, we should face squarely the status of our own religion. In the last decade we have all found it difficult to maintain our own religious footing. In our experiences with God's Word, many of us have not been able to say what Job's comforter said of Job's utterances: "Your words have kept men on their feet." We have not let God's Word keep us on our feet morally, socially or spiritually. Like Pilgrim, we have struggled with the fiend Apollyon who has "straddled quite over the whole breadth of the way," and who said: "I swear . . . I will spill thy soul." And our souls have been "spilled" by those who are trying to tell us that we have no souls and that real life means drifting with the crowd who believe that the only worth-while endeavors are those which offer dividends in money, jobs, good looks, personality, popularity. To our soul-spilled selves religion has too often become an empty gesture. We are like the man who, every time he turned a corner, thrust out his hand. When asked the reason for this gesture, he replied, "It is all that is left of my automobile." An empty gesture for a reality: Even so is religion to too many adults!

But to return to "these girls." I know one girl named Jane. Jane steals money whenever she finds it, or whenever she can make an opportunity to do so. To establish the reputation of piety, she boasts: "I went to church last night and prayed hard." Then there are my friends Bertha and Joan, who ostensibly go to young people's meeting to see "The King of Kings"; in reality, they go to date a boy for a joy ride. Many a girl like Gaynelle, who claims to be religious

avows that she does not believe in "keeping herself unspotted from the world." To such girls, I know that religion plays a minor role in actual daily living.

WE MUST FACE FACTS

Among high school girls, as a group, one encounters much "irreligion"—an irreligion, which I believe is often only a veneer. If the surface is scratched, one often finds beneath it a deep sense of personal need.

I know of a number of high school students who were asked recently just what they honestly wanted and expected Sunday school to do for them. Said one girl, "We are told there is a personal God, who watches over us like a loving father. If that is true, I should like to know how he lets such awful things happen to us?" Another girl said, "We learn, in school, that the world was millions of years in formation. I read in my Bible that the world was made in seven days. If this can't be cleared up, I can't believe the Bible." Still another girl quoted the lines:

"Some call it Evolution,
Others call it God."

Then she added, "If man comes from a monkey, I want to get it settled."

A city group was asked to express a sincere opinion on their attitude toward the church. In this group were Catholics, Protestants, and those of the Jewish faith. A young Italian expressed her convictions very earnestly. Lonely, unable to speak our language, saddened by the recent death of her mother, she, nevertheless, went to church. She could not understand a word of the service, yet she worshiped there and testified to the comfort and inspiration she received from this communion with God. She added that, judging from the kindness of friends in denominations not her own—friends who had helped her in her sorrow and loneliness—she felt there must be an intangible something in all religion which prompts the possessor to reach out to help one in need.

A brilliant young Jewish woman spoke with sincere appreciation of the teaching of the synagogue regarding the integrity of the family and reverence for the past. She felt, however, that there was a decided lack in the teaching of the synagogue, since it offered too little help for the actual life problems of today.

Still another group, in a single denomination, are working together to determine just how far religion should control their daily conduct. They want to know definitely the answer of organized religion—their church—not only to the larger questions of God, creation and the meaning of life, but also to their personal questions regarding love, marriage, petting, drinking, gambling.

Have these young women a religion? Do they want religion? Can we appreciate the type of religion they want? Mrs. Eubank, teacher and lecturer on religion, answers in these words: "This is what youth needs and wants—a religion that comes to grips with reality, that shows a way to meet daily problems, that challenges to high endeavor, that can lead the whole world out of its suicidal confusion.

"Youth want from the churches less about the creeds of the early church and more about how to live today, less about the troubles of ancient Israel and more about those of the modern world.

"Our youth want to know more of God the Creator of this universe. They want to engage in reverent and inspiring worship. Above all, they want a philosophy of life that will give a chart and compass to a seemingly derelict world. Has Christianity such a content and program?"[1]

Yes, a thousand times yes, if (and here I would outdistance Mr. Kipling in the use of "ifs") parents will give religion the intelligent consideration and the rightful place it should have in the life of every child. I have found that parents concern themselves seriously with the mental and physical health of their children. They talk freely of weight, teeth, tonsils, spinach, carrot juice, and complexes. They are vitally interested in the vocational success of their children, but their religious training is incidental, often self-directed, sometimes completely ignored. What a different picture I might draw of "these girls" I know, if, from earliest childhood, each had been given a clearer consciousness of religion and the fruits of religion; if each had been taught the meaning of prayer, what to pray for, "the patience of unanswered prayer," overcoming evil with good, and the relation of conduct to religion.

The second "if" concerns the school. We all understand the limitations of the public schools in this field. However, there are many things public schoolteachers can do which are within the law. We can recognize the importance of religion in the lives of people, the existence of God, the earthly life of Jesus, the Bible as a guidebook for daily living. We can ourselves show interest in religion and encourage religious thinking in others, and, above all, we can live our convictions in daily life.

The third "if" brings the church into the picture. Down through the years the church has been a source of power in the life of the individual. It should not be otherwise today. As Dr. Norman Vincent Peale puts it in *The Art of Living*, it is that "to which baffled, frustrated people should be able to turn. . . . . The supreme need of this generation is a concrete, simple, workable technique of the spiritual life. In a word, we need to relearn the definite procedure for releasing spiritual vitality in the individual and society."[2]

By and large, I would say that "these girls," at least the high school girls I know and love, are quite all right, quite willing to do their part in producing that spiritual vitality. But they need more help . . . . much, much more help . . . . from we oldsters than they are getting now. It is not these girls I am worried about; I'm worried about us!

[1] *What Do You Mean, Religion?* Mrs. J. B. Eubank, American, January, 1940.

[2] Peale, Norman Vincent, *The Art of Living*, p. 92.

Loder

Church School Workers' Conference

Suggested Program for February

By THERON M. CHASTAIN

Theme: "Winning for Christ"

Worship (15 minutes)

QUIET MUSIC.

CALL TO WORSHIP.

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come thy name to sing,
Hither our children bring
To sound thy praise.

Ever be thou our Guide,
Our Shepherd and our pride,
Our staff and song;
Jesus, thou Christ of God,
By thy perennial word
Lead us where thou hast trod,
Make our faith strong.

—CLEMENT OF ALEXANDRIA

HYMN. "Saviour, Like a Shepherd Lead Us."

SCRIPTURE. Luke 12: 4-6; John 10: 9, 10, 14-16; Matthew 9: 36; 10: 1, 6-7. (Various passages can be read by different individuals prepared in advance.)

PERIOD OF PRAYER. As many as will should be given an opportunity to pray after the leader has briefly suggested that the aim of the service is to lead to a fresh insight into God's concern for every individual.

BRIEF THOUGHT built around the picture "The Lost Sheep" by Alfred Soord. Have a copy of the picture (as large as possible) placed on an easel or table so that it can be the center of attention for the whole group.

The author has caught the spirit of the story that Jesus told of the Lost Sheep. This is a parable of rescue; the sheep is lost. A shepherd would not have led his sheep into a dangerous place such as is pictured; the sheep itself is responsible for its condition. It may not have been satisfied with the pasture into which the shepherd guided it; perhaps it was careless and as a result fell over the edge of the cliff. At any rate it is in a dangerous position, with a deep canyon below and hungry eagles above.

It is in this condition that the shepherd has found the sheep. Carefully he has climbed over the side of the cliff and endangered his own life. He must be strong and persistent in order to rescue the sheep. Although 99 of his flock are safe, the shepherd's concern for the one hundredth has forced him to seek the lost one.

Jesus referred to himself as the Good Shepherd who came "to seek and to save that which was lost" and is not willing that "even the least of these shall perish." No one can stray beyond the outreach of his love; he searches diligently for all. The artist in the picture has caught the moment when the shepherd has found the sheep for which he has been searching and we can perhaps feel the thrill of joy of the Master when he says, "Rejoice with me, for I have found my sheep."

SPECIAL MUSIC. "The Ninety and Nine."

Study and Discussion (40 minutes)

The leader should open the discussion by presenting some vital statistics gained from your own church school. Something like the following, placed on a blackboard or on charts, will stimulate the thinking of the group with regard to their responsibility:

Number of members enrolled in church school (except children under nine).

Number of above who are members of the church.

Number of new members enrolled during the past year and number of those new scholars who have been won to Christ and the church.

Total number baptized into the membership of your church during the past year; show the percentage of gain and how many people it took to win each new member.

With the facts of your own school before you as a challenge, perhaps the following outline will guide your thinking and discussion:

1. First of all consider *the preparation of the teachers.* List on the blackboard some of the ways for a teacher to prepare as they are suggested by the group. Such things as the following ought to be included in your list: Prayer list kept by each teacher; a willingness to study the pupils, knowing the characteristics of the particular age group; a willingness to study the techniques of winning the class members to Christ and the church.

2. Call the attention of the group to available materials.

Evangelism and Church Membership among Juniors
Evangelism and Church Membership among Intermediates
Evangelism for Childhood and Youth
Manual of Methods for Church School Advance—pages 18 and 19.

(All of these are found in the Wor Kit. Additional copies of the first thre should be secured so that each teache may have a copy of one that deals wit his problems.)

Other suggested material may be foun on pages 15 and 16.

3. Following the preparation of th teacher, it would be well to consider ne *the preparation of the pupils.* Would be wise to build a series of worship ser ices around the theme of what it mean to become a Christian? These worshi services could be planned for each d partment; *i. e.,* junior, junior high, senic high, young people's, and the adult, usin such subjects as: What is a Christian How does one become a Christian? Wh become a Christian? What it costs to b a Christian? Joining the church. Th ordinances of the church. Discuss th elements of such a worship service, th place of the leader, and the place of th minister in helping to prepare the pupil Give thought also to the distribution printed materials to the students an their parents regarding decisions. Pe haps a series of letters to the paren from the pastor, superintendent teacher should receive some consider tion.

4. The next step in the preparatio process should deal with *the preparatio of the program* for the school. What kin of plan shall our church adopt? Wha will be the elements to consider? Sha we have a definite decision day? Ho shall it be handled? Shall we make pr vision for a class for instruction f church membership? (You might wis to use *A Course of Training for Churc Membership for Boys and Girls* by G key.) What part shall home visitatio have in our final plans? Shall the teac ers seek to secure decisions in person conversations or shall they bring the pupils to the pastor or designated ind viduals more skilled in this work? Ho are we to be sure that we have dea adequately and wisely with every pers on our responsibility list? Is it to be th responsibility of the teachers, superi tendents or a specially appointed co mittee. Shall we plan for some decisio before Easter so that we can climax wi an Easter baptismal service? As th plans are worked out for the school a whole and the departments indivi ually, each person should know exact what his part is in the plan and amp

(*Please turn to page 16*)

Winning All You Reach

By WALTER BISHOP

TED was all right; at least, we thought so. We thought so for years, whenever we thought of Ted, which wasn't often. He seemed quite able to take care of himself. He grew up in our church as the rest of them grew, lively, healthy, full of mischief and promise—a normal boy. We didn't pay too much attention to him as he drifted on from Junior to Intermediate Department, from Intermediate to Senior. Then he left home—and the blow fell.

His mother came pounding on my door; Ted was hurt. Hurt in an automobile accident, badly; he must have two hundred dollars at once. When we investigated we found that he wasn't hurt; he was in jail! Attempted robbery while under the influence of liquor, said the judge. He had tried to hide his disgrace from his old mother (give him credit for that) by asking for "hospital" money, and that was bad; his mother was almost crushed, which was worse; I was reminded with a sickening suddenness that if we had *won* Ted in the Sunday school after we had *reached* him, this would never have happened. But it was too late now. . . . .

Call it crime prevention if you will, but crime prevention is only another reason for evangelism. There are conflicts in men's hearts that make them thirst for an empowering friendship with a living Lord. Millions have discovered an answer to the age-old question, "If a man die shall he live again?" Have we, to whom the good news has come, responsibility for these described so tragically by Jesus as "sheep without a shepherd"?

We who are helping in the Baptist Church School Advance will remember that the third goal of this movement is "Win all you reach." What individual responsibility that demands! "Someone stands on every man's road to God." Someone always to be won!

What Is "Winning"?

Evangelism Begins

We need a clear answer to the question, "When is a person won to Christ?" There are differences in individuals of varying age and life experience. Do not expect the child to express himself as the adult. At a camp meeting of another denomination I once heard a girl of eight pray with piping voice: "Lord, you know that I've been out in the wilderness of sin for forty years." Obviously she was repeating from another's experience.

Do not overlook the need to get beyond phrases. Words are only baskets in which to carry meanings. Some Christians would reject a faith in God that is not expressed in the language of Scripture, but the important thing is that men have an experience that is real to them, express it as they may.

Whatever the age of the individual, being "won to Christ" will produce a genuine feeling of fellowship with God. To most, this will come through an experience of forgiveness and acceptance, in which through informal prayer they find Christ as Saviour, Friend, and Lord. Out of this will come a daily sense of his presence. The course of one's personal life will be charted in relation to God's will. There will be the start of a new point of view, new attitudes, new motives, a new standard of values.

So far as the child is concerned, conversion usually is "taking the next step." It will mean this and more for the young person or adult.

Evangelism Continues

There is a sense in which none of us is completely won to Christ. We realize this when we consider the distinction between our relation to Jesus as Saviour and Jesus as Lord. In the first of these we think of his work of deliverance, which may be accomplished in a moment; in the second, of his authority or leadership in our lives. For many of us this latter, in at least some area of life, is still to be accepted. Wesley in his eighties wrote a book entitled *Christian Perfection.* He had the humility to place on the title page of that volume "Not as though I had already attained . . . ." Is it not significant that God, foreseeing our need for spiritual rekindling and continued growth, set aside for this purpose one day in seven?

How To Win to Christ

Personal Service

Two reasons more than others prevent many sincere Christians from doing this work. "I don't know enough" is a stumbling block that stops many. Agreed that training and preparation are important—the well-trained Paul apparently had greater success than the original twelve—still we must ask, "What fundamentally is the task of the witness?" It is not to lecture on theology, nor to debate! It is simply to tell in simple phrases "what Christ has done for me." Thus a college freshman may perform this service for a professor if he has not found Christ.

But suppose there is nothing that I can honestly say about my relation to Christ! Should I not then at once earnestly seek him upon my knees until I have found something of which I can speak?

"I'm not good enough"—a keen sense of personal failure—is the second stumbling block. Certainly we must turn from every known sin in order to do his will. However, many Christians, sincerely admitting and repenting the failure and sin of other days, are forever deterred from witnessing by this sense of personal unworthiness.

When Saul of Tarsus watched the coats of those who stoned Stephen, he said that he had "lived in all good conscience toward God." Later, when he had become Paul the great apostle, self-sacrificing, death-defying for the faith, he saw himself as "the chief of sinners." Yet would anyone maintain that Saul was the better man?

How do we go forth as witnesses? Surely not as saints, but rather as "sinners saved by grace," forgiven and renewed by the mercy of God. In this sense we can and must be "good enough."

What To Say

Our gospel is "good news," rather than "good advice." Our message is not "try hard," but a testimony of power coming from outside the individual, from God through Christ. It is able to make a defeated man triumphant. "First-person testimony," of life as well as word, is the crying need of the hour. We cannot give what we do not have.

Probably the greatest temptation is to do a hurried, superficial piece of work. The care with which a successful salesman studies his prospect puts many Christian workers to shame. What do you know about the habits, the friends, the school, the parents, the business, or the hobbies of the one you are to approach?

Although evangelism is the goal of all our teaching, we have no right to expect an intelligent response to a public appeal, or indeed to make one, until we have carefully discussed the matter in private with the person contemplating decision. This is even more necessary with children than with others! One indictment of the past is that we have failed to make careful preparation with them, exploiting children for statistical gain. Many have been lost from the church because their decisions were unintelligent and on an inadequate basis.

The task of evangelism takes unstinted energy. A pastor speaks of cultivating a young person for a year until that individual at length requested an interview. After two hours of eager questioning it resulted in a ringing

decision for Christ. Do we believe in our task enough to sacrifice for it?

Working with Children

"How old must a child be to accept Christ?" is a question often raised. The answer will vary with home training, sex, and individual development. Those who would like to see that decision delayed until maturity must remember that boys and girls make choices daily. No garden should be allowed to stand until August before determining to have flowers rather than weeds; the issue will be settled long before.

The answer to this question also depends upon our conception of the nature of the church. Is the church like a school or a home where folks are nurtured and trained? Or a hospital that individuals enter seeking health? Or is it an association of perfect people? Not many Christians would accept the latter definition.

To qualify for membership in the church under the concept of home or school, the child will, of course, love God in Christ. He must desire to be a member of his family and as additional light comes be willing to assume further obligations in sonship.

The test of our teaching will not be "What does it help the pupil to know?" but rather "What does it help him to become?" With children, in particular, we must avoid hurried eleventh-hour drives, excessive urging and undue emotional appeals. Some sort of continuing sponsorship, such as pastors' classes for instruction, is desirable. Such classes must not be "tacked on" at some inconvenient hour, but should meet as part of the church school.

Working with Young People

True worship services are of inestimable value in developing an appreciation of God. Probably below the high school age the best evangelistic approach may be made through the church school, but during high school years and above success will come through youth working with youth in their own organizations. As to the approach itself, the leaven of the gospel will be caught best from the manner of the life lived by the witness.

If youth is to evangelize youth, we must find how its leaders may be enlisted and energized; we must put zeal into their lives. A pastor suggests making contact with prospective leaders in twos or threes, to build an inner circle of service. These will share their training and spiritual life in order that they may go forth as colaborers. This same group may profitably serve as an informal cabinet to advise in relation to youth problems.

The Message to Young People

A young man writes: "I'm in favor of a type of evangelism that convinces that following Christ . . . . is the way of life that is full to the top, dangerous, a life that takes courage and plenty of it, that offers fellowship with others of like convictions."

In line with this thought, a minister, himself young in years, adds: "While the atonement is for young people, often we need to approach them by way of the resurrection, whereby Christ becomes a living twentieth-century being. Let Christ be presented as the Prince of Life." The same man warns of trying to drag the message in "by the back door," saying, "frankly acknowledge your purpose."

A successful pastor adds: "A carefully worded letter is often most effective in bringing about the ultimate decision, especially when dealing with someone who has a tendency to argue."

Some distribute effectively a copy of one of the gospels supplemented with a few of our tracts in smart new printing dress, and a copy of "Follow On," or some other brief history of Baptist beliefs and practices. (See list of materials below.) But never neglect the heart-to-heart talk. Through it you will discover progress or difficulties.

Motives in Decision

We should give more thought to a proper motivation of the decision. Permanency depends on this. The best motive for child decision is response to God's love. So, too, with youth, and in addition, as well as the appeal for living friendship with Christ, sacrifice, and self-denial.

While attempting to understand the point of view of those who are not Christian, we must never sympathize with or even temporarily admit the validity of an excuse that keeps an individual from Christ.

The Follow-up

Even as it is not enough merely to bring a child to birth, so in evangelism the initial decision is but the beginning of our task. The importance of this may be seen in the statement of H. C. Munro, that it takes twelve boys in the church school at the age of eleven to produce a young man of twenty-two actively engaged in church work. Eleven were lost somewhere along the way. It is our duty to provide the necessary watchful care. Ideally, every Christian, no matter how young or inexperienced, should be enlisted in some phase of church activity. If this were done, part of our problem of loss would be solved.

Materials

1. General Materials for Workers
   - **How To Win Men to Christ,* F. A. Anderson.
   - *Experiences in Witnessing for Christ,* George Irving (revised edition).
   - **Evangelism of Children and Youth,* E. T. Dahlberg.
2. For the Worker with Children
   - **Evangelism and Church Membership among Juniors,* Nan F. Weeks.
3. For the Worker with Young People
   - *The Ministry of Friendly Guidance,* Richard Hoiland.
   - *Helping Other Young People To Be Christian,* United Christian Youth Movement.
   - **Evangelism and Church Membership among Intermediates,* O. H. McDonald.
4. For the Pastor
   - *Entering the Christian Life,* G. P. Beers.
   - *A Friendly Guide to Sunlit Paths,* E. H. Gillet.
5. For the Convert
   - **What Is Christianity?* Kenneth Latourette.
   - **What Jesus Means to Me,* D. R. Sharp.
   - **How To Become a Christian,* Harold V. Jensen.
   - **Make Up Your Mind,* Charles C. Tillinghast.
   - **Why Be a Christian?* Walter E. Woodbury.
   - **How To Become a Christian,* W. A. Phillips.
   - *Follow On.*

* Free.

Church School Workers' Conference

(*Concluded from page 14*)

time and material should be provided for making the plan work.

During the discussion, reference should be made to the article appearing in this issue of Baptist Leader—"Church School Evangelism" by Walter Bishop (page 15). Copies of the Baptist Leader should be made available for all the teachers and it should be suggested that each teacher familiarize himself with the material contained in this article.

If time permits, a division of the group into the various departments to make definite plans for each department would be wise. If not, a strong suggestion that the departments meet at some other time to make their plans, should be made.

Closing Consecration (5 minutes)

Period of prayer that each leader shall have a deep concern for those whom he teaches and for guidance to lead them into a sincere decision for Christ.

■

The theme for your March Worker Conference is "Building the Church"—Matthew 16: 18. Watch for helps in the next issue of Baptist Leader.

BAPTIST CHURCH SCHOOL
Advance News

That Modest 10%

Well, here we go, eating our words again. Last month this page mentioned a goal of 40 per cent increase as the most ambitious that ADVANCE headquarters had heard so far. Since then several more church schools have called our attention to their higher goals, but it remained for California, land of superlatives, to cap the climax. That state's Santa Rosa Baptist Church sent in a report showing an increase in attendance of 134 per cent in *five weeks!*

That increase included a growth of 290 per cent in the Primary Department, 200 per cent for the juniors, and 200 per cent for the adults. By this time, considering the necessary delay in printing schedules, we take it for granted that Santa Rosa has grown a few hundred per cent more! Congratulations, Santa Rosa!

Those Posters Again

Among the interesting stories that come to ADVANCE headquarters with every mail are those of the use being made by some schools of the four large posters that are supplied with every Work Kit. While many schools have used only one set, mounting the posters successively in a central spot in the church, other schools have spread them all over the community. Several, taking advantage of the fact that a whole set of four costs only fifty cents, have purchased additional sets, mounted the posters on beaverboard, and set them up in store windows and other public places. One ingenious school alternates the four among three centrally located stores and the church, shifting posters every two or three weeks.

THE SHAWOMET BAPTIST CHURCH, WARWICK, R. I., LACKED SPACE FOR AN ADVANCE DESK, SO IT MADE MISS ALICE MARTIN "HOSTESS" INSTEAD. THE CHILDREN WITH HER JOINED THE SUNDAY SCHOOL ON THE FIRST SUNDAY OF THE ADVANCE PROGRAM.

By the Way

Lack of space prevents the listing of most of the interesting items that come in. Songs, for instance. Every great movement gives birth to songs, and the ADVANCE is no exception. Across the Northern Baptist Convention songs are being written and sung to cheer the marchers for Christ. We wish we could print them all. . . . . Pageants and plays, too. A great many church schools and churches have launched the ADVANCE through the medium of some sort of dramatization, usually written, directed, and acted by members of the church. . . . . Maybe the news that Alpha Church in Philadelphia has a committee of seventy to guide its ADVANCE program will sound discouraging to smaller churches. It needn't. A small church in Michigan (our informant did not name it) doubled both enrollment and attendance within a few weeks. Other small churches are showing similar results. . . . . The Shawomet church, for instance, in Rhode Island, had not even room for an ADVANCE headquarters, so it created an ADVANCE hostess and gave her an armband to identify her. This church put on a visitation campaign that covered an area with a radius from the church of two and a half miles. . . . . The Granville church, in Ohio, took a census of the school children in town. Most of the prospects it uncovered lived in the country, so the church sent cars to get them; the following Sunday six autos brought thirty new pupils to Sunday school.

THE FIRST BAPTIST CHURCH OF BILLINGS, MONT., HAS GONE THE ADVANCE ONE BETTER, BY DECIDING ON A FIVE-YEAR PROGRAM TO INCREASE ITS CHURCH SCHOOL AVERAGE ATTENDANCE FROM 215 TO 350. YOUNG PEOPLE OF THE CHURCH HAVE TAKEN THE RESPONSIBILITY FOR PUTTING ON THE ADVANCE, MAKING CALLS ON ABSENT MEMBERS AND MOUNTING A COMPLETE REPORT OF RESULTS ON THE BULLETIN BOARD WEEKLY.

Those are the stories—and there are many, many more of them—that make the workers in Philadelphia realize the tremendous efforts that Northern Baptists are making to evangelize America and dispel the somber shadows hanging over it. They make us all feel very humble—and very proud!

Human Interest

Speaking of the posters, here's an interesting item: The young lady who posed for the picture on the poster "Hats Off to 2,000,000 Sunday School Teachers" is a Sunday school teacher herself. She has a class of nineteen junior-high girls in a Philadelphia Baptist church. And the writer of the popular leaflet "Listen, Dad" is teacher of a Bible class of seven hundred men.

Why Not a Letter to Yourself?

By EDWIN T. DAHLBERG

AT a recent youth institute the leader of a most impressive worship service closed the meeting by passing out envelopes and letter paper to all those present.

"During our last moments here together," he said, "I want each of you quietly to write a letter to yourself, expressing the purposes of your life as a result of this institute."

For the next ten minutes we sat in silence, as each person endeavored to write out his thoughts.

"Now I want you to fold the letters, place them in the envelopes, and address them to yourselves," the leader suggested. "As soon as you have done that, we shall rise and sing together, 'Just as I Am, Thine Own To Be.' While we are singing, we shall file past the altar and place the letters in the receptacle that has been arranged to receive them."

Much mystified, we filed reverently past the altar as we sang. We placed the letters in the container, and returned to our seats, where we stood in the quiet and beautiful candlelight in a moment of silence before the leader pronounced the benediction. Just before dismissing us he said:

"These letters which you have written to yourselves will be stamped and mailed to you so that you will receive them on New Year's Day. I trust that they will be a reminder to you of the high resolves we have made here together in the presence of our Master."

That was early last September. At the present writing I am awaiting with keenest interest the receipt of my own letter.

A Leadership Technique

This is a technique of leadership we might employ at any time during the year, and with our adults as well as with our young people. It would be especially appropriate for a New Year's Eve Watch Night service, for example, or for the first prayer meeting of the new year.

In the meantime, what about those of us who are pastors writing such a letter secretly and personally to ourselves?

Here are just a few suggestions as to the content of such a letter:

REVEREND SIR:

By the great and good providence of God, it is my privilege to be a free Christian in a free land; and, as a minister of Jesus Christ, I have been commissioned to preach the gospel of my Lord in one of the most critical periods in human history. It is my sincere desire now, in the midst of the years, to make a new covenant with myself and with my God. To that end I would like to express my purpose for the months ahead. It is as follows:

1. To return to a more earnest and humble study of the Bible, particularly the four Gospels, believing that the times demand an entirely new grasp of the life and teachings of my Saviour.

2. To be a true priest of God in my own home, remembering that if I do not maintain loving fellowship with my own wife and children at the family altar, as well as in the normal pleasures and responsibilities of everyday life, I am not worthy to minister to the families of others in the temple of God.

3. To dedicate myself to a more vigorous intellectual life, not only through the reading of the best books and religious journals, but through the rethinking and reappraisal of every conviction I have taken for granted through the years.

4. To adopt a new vocabulary for my faith, so that I can "preach the faith of my fathers in the language of my children."

5. To make effective use of more fresh and vivid illustrations, in terms of everyday human experience, so that my sermons will not be dull, abstract, and uninteresting.

6. To keep in closer personal contact with the young people of my church and community, without seeming unnaturally youthful and without neglecting the older people.

7. To work more co-operatively with my fellow ministers of other denominations and of other theological viewpoints, believing that in this bitterly divided world it is one of the worst of all sins to be like the Jews and Samaritans of old, who had no dealings with each other.

8. To mingle more freely with people outside the circle of the Christian church, as Jesus did, listening to them and learning from them as well as striving to evangelize them.

9. To do at least as well as the members of my Boy Scout troop in keeping myself "physically strong, mentally awake, and morally straight."

10. To plan a brave and intelligent program of advance in at least one department of my church, whether it be evangelism, Christian education, missions, stewardship, or some new and unusual approach to human need in the community that is 'round about the doors of my own church.

Praying for the forgiveness of my heavenly Father upon my slack, lazy, and shabby efforts in the noblest ambassadorship ever given to man, I am

Not very respectfully yours,

DEMAS

It will cost you only a two-cent stamp to mail the letter described. But putting these resolutions into effect may require a revolution in every phase of your physical, moral, and spiritual being. God's blessing, however, will be upon all who conscientiously try it!

A Letter to the Pastors

From a Layman

WHY is it that in most of our Baptist churches one will find a hubbub of conversation before the beginning of the service? In some cases, we have seen people rush from one side of the auditorium to the other to speak to some friend or to talk to a neighbor in not quiet tones. I come to worship, not to listen to conversation. I listen to conversation all the week and grow tired of it. I remember going to one of our large churches where there was an outstanding organist. The conversation around me was so obtrusive that I failed to hear his fine voluntaries except when his crescendos drowned the near by conversation.

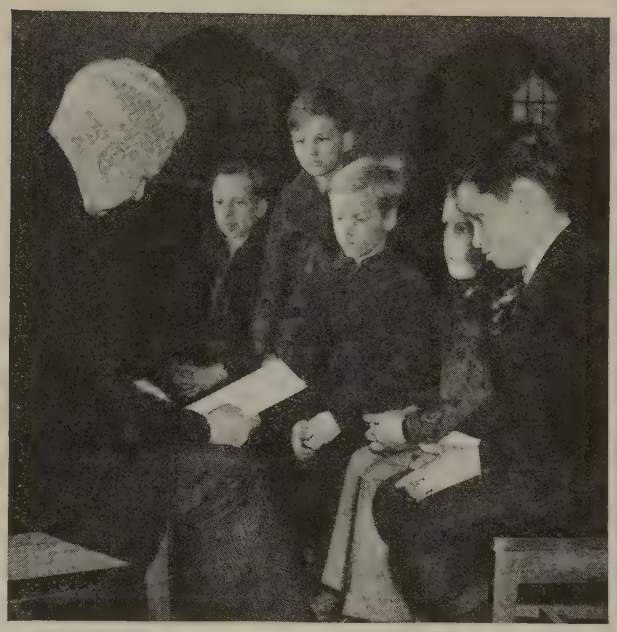
Why is it that we who go to church to worship are not given consideration? Why should the social side of our church make everything else give way?

If the social urge in our churches is so strong that it cannot be controlled, should we not set aside a portion of the service for the purpose? Let the pastor announce: "Now, for ten minutes before the offering, we shall all engage in social conversation. Go to it; get it out of your system. I will ring a bell when the time is up."

How pitiful the thought! And yet so many of our members are taking the fifteen minutes prior to the entry of the choir for this purpose. How much more they would be in tune with the spirit of the service if the time could be devoted to quiet meditation.

What is wrong with our Baptist polity or belief or training that this spirit of irreverence should pervade the house of God? I have had people tell me that they drift away to churches of other denominations where they can have quiet. Will some of our pastors tell us if they are able to control this excess conversation in our churches. Can it be corrected? Should it be corrected?

Leading Juniors to Christ



SUGGESTIONS to Church School Teachers

By MARGARET HOLLEY TUCK

THE boys in the neighborhood were trading Lone Ranger pictures—brightly colored little cards showing masked men with guns holding up stagecoaches. One boy's mother gave him a colored card of the same size showing a familiar picture of the baby Jesus.

"What's that for?" he asked.

"You might put it with your collection of Lone Ranger cards," the mother suggested with the obvious hope of introducing a wholesome element.

But the child replied, "I wouldn't care to do that."

"Why not?" the mother pursued.

"Because," said the boy, "a picture of Jesus doesn't belong with the other kind."

This boy was only a primary boy, but he sensed the fact that Jesus was sacred, "set apart" as it were from evil. Someday this boy will see the spirit of Jesus active in the midst of evil to redeem. He will understand the presence of Christ on the Cross between two thieves. Someday he will find his own Saviour on the Cross. When? How? The foundation for the discovery will have been laid long ago, even before he sensed in the manger picture something of that very "different" element in Jesus which makes him the only Saviour.

Beginnings of Christian Experience

There are some persons who first hear of Jesus when they are of junior age or later, even in enlightened America. It is much more often true that teachers of junior boys and girls are not meeting their pupils at the beginning of their Christian education or experience. For the most part they are carrying forward acquaintances with Christ already begun —begun in the home under the influence of a Christian environment; begun in the Nursery, Beginner, and Primary Departments of the church school; begun in the child's own thinking as he evaluates his experiences and the new knowledge and ideas he is gaining from day to day; begun in his talking with other children when ideas are exchanged and compared.

In the zeal for evangelism teachers are subject to the danger of forgetting these beginnings and ignoring spiritual insights and levels of character already achieved. The teacher who wishes to lead a pupil to Christ needs to know not only *to Whom* he is leading, but also *whom* he is leading. Leading our juniors to Christ must begin with a prayerful, sympathetic effort to appreciate the depth of experience each individual pupil already has attained and with a sincere appreciation of the contribution made by other persons, parents, teachers, pastor, friends.

Junior Decisions for Christ

As the teacher considers his responsibility in the light of the experience of each pupil, he asks himself, "How far forward should I hope to lead this boy or girl? Is he or she ready for the crystallization of a conscious decision for Christ and a public expression of this conviction?"

Recent statistical studies of conversion and of religious awakening emphasize hitherto unrecognized possibilities in the junior age. The more radical form of conversion tends to occur today, as it did about forty years ago, at seventeen years of age. But whereas the type of religious awakening that unfolds by a more gradual process tended forty years ago to appear at the age of fifteen and a half, today it tends to appear at the age of twelve.

In a single church school there were baptized last Easter Sunday fifteen boys and girls from the Junior Department, one-third of the children in that department. This, as most pastors and junior workers know, is not an unusual record.

Yet, one need not turn to statistical tables. A study of the membership roll of one's own church may reveal some junior members, or members who became such during junior years. Perhaps it was then the teacher himself made his decisive stand for Christ. The proof of spiritual capacity of juniors is before us in life, in boys and girls who are professed Christians. We see their sincerity in the eagerness with which they try to live finer lives, and succeed; in the faithfulness with which they attend church; in the solemn dignity with which they partake of the Lord's Supper.

(Concluded on page 26)

How Shall We Take the Record?

By GRACE McGAVRAN

WE were all gathered together, pencils and paper ready to put down ideas. For our minds were still upon that rather difficult problem of how to make record-taking of value to the department.

"Our time is limited," said Miss Potter. "We have just sixty minutes. We agreed last time that record-taking was important, although only if each teacher had that record as her own working material. And we decided to consider better ways of taking the attendance."

"I'm wondering," murmured Mrs. Hardin, "if we should not relate the amount of time taken to the value of the actual taking of the attendance. Does taking the attendance do anything to the child? Or is it purely for our benefit?"

We were thoughtful about that. It was a question worth pondering. For if the process were of no value to the child, should we be taking any of the class time at all for it?

Miss Secretary spoke up. "One Sunday school I was in, the teachers didn't take the roll at all. An assistant secretary went quietly to each class and took the attendance while work went on."

Miss Minor smiled. "Well, that certainly takes it out of the teacher's hands. But I wouldn't like it. I like to find out what the children know about absent ones. Why, only yesterday I found out that little Peter's mother was very ill in the hospital and not expected to live. I don't think the children would have remembered to mention it if I had not been taking the roll. Peter is very new in the class. Mrs. Day took me around to the hospital. We took Peter along. His father was very grateful to us."

"I don't think any of us would like to turn over to a subsecretary the taking of the attendance," said Mrs. Hardin. "I think it helps the children to see that each of us as teachers is interested in making a record of whether he is there or not. And they do value the welcome-back after necessary absence."

"There's a way of doing, which I'm going to try," said Miss Smith. "My class is the biggest one, and I do think I must save a little time. Most of my children come early, and I'm going to spread all the cards on a table—or maybe make a little hole in each and pin it to a board—and then let each child as he comes in, bring me his card. I can welcome him personally that way, even if only with a smile, and yet, when time to sort those cards comes, they will already be in two bunches, the ones in my hand, and those on the table."

"I like that," said Miss Minor. "My children drift in, and even after worship has started, each one puts his wraps in the classroom before joining the larger group. If I sit at the end of the row in worship, each one can give me his card as he comes by. I can glance at the record, as each child brings it, especially in the pre-worship period in the classroom, and chat with the child for a moment about his record. Phyllis was so delighted when I let her see her card showing that she had been present for thirteen Sundays without a single absence."

"What about letting the children fix the attendance cards?" asked Miss Day.

"I've seen that done, but I really don't think it is wise, for primary children especially," said Miss Potter, slowly. "I thought seriously about that last year, but it doesn't seem to me that we should spend the extra time it always takes for a child to do something, on the mechanical procedure of taking the attendance. To take a roll, doesn't seem to me to have spiritual value to the child."

"I think you're right," said Mrs. Day. "It has spiritual value only when the teacher can use it to emphasize those relationships between the children and their attendance, which we've been talking about."

"Where are we?" asked Mrs. Hardin. "We don't want an assistant secretary to take the roll. We don't want a child secretary to take it. We are going to let the children help with their own cards, and we are going to use taking the attendance as a chance to discover things about absent children, or as a chance to praise regular attendance, or to welcome back from necessary, or even, perhaps unnecessary absence. But we haven't found out a way to speed up the actual process. And I am sure it is taking longer than its value would justify."

Miss Potter hesitated and then spoke. "We all want to begin on time," she said, "not only because beginning on time is a virtue, but also because for every minute we are late, we are failing to use a part of our precious sixty minutes. I know being late is my chief failing, but I'm truly working at being on time." We all smiled.

"If we are to begin on time— that is, gather for our worship and fellowship period on time—why can't we get the idea across to the children that by that exact minute we should be ready to go from our classrooms where we gather first, to do interesting things, to the group period?" Miss Minor suggested.

"My work begins when the first child arrives. But if I were sure that Mrs. Day would begin to play quiet music which calls us together, at exactly 10.30, I could easily call my children from what they are doing, at 10.25, and take the roll before the *official time* for starting. I could easily slip the cards for those who come in during the group period into the *Present* side of the envelope as each additional one came in, and hand the envelope to the secretary as I went to class."

We all looked interested. That would leave the class period as a unit, to be used for the procedures we had planned.

"There are always some children who come in after class starts," said Mrs. Hardin. "Would they be marked absent?"

"That will not be necessary," said Miss Secretary. "Mrs. Day can have her little table at the head of the stairs. She, or I, can stop every tardy child as he comes in and find out what class he belongs in and mark his card. We can mark it *Tardy*," she added as an afterthought. "If he is habitually tardy and so is missing the worship period, we might be able to work for better parent co-operation in getting him there on time."

Miss Smith spoke up, "And oh, I have an idea! Why can't Miss Secretary sit at that little table during the group period, and meet any new child, or any visitor and make out that necessary card? Then the child could bring it to us, and we would not have to make it out, but would have the information without taking class time to secure it?"

"Good idea," we agreed. "That will often give Miss Secretary a chance to meet the parents, too. It is much better to get the facts we need from the parent than from the child. All too often he does not know them himself."

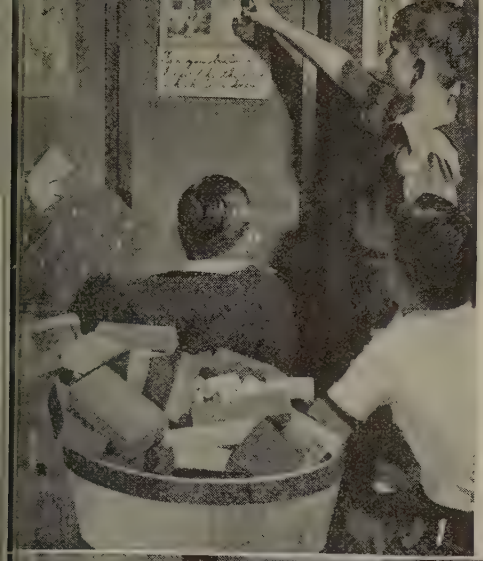
We were quite ready for the delicious refreshments our hostess served. We felt we had done a good evening's work. How things do tie into each other! The whole matter of record cards, instead of being a nuisance, was really a way of making closer contact with the child, of encouraging the children's coming to church school on time, of making contact with the parents, of helping a child to realize the value of sustained attendance.

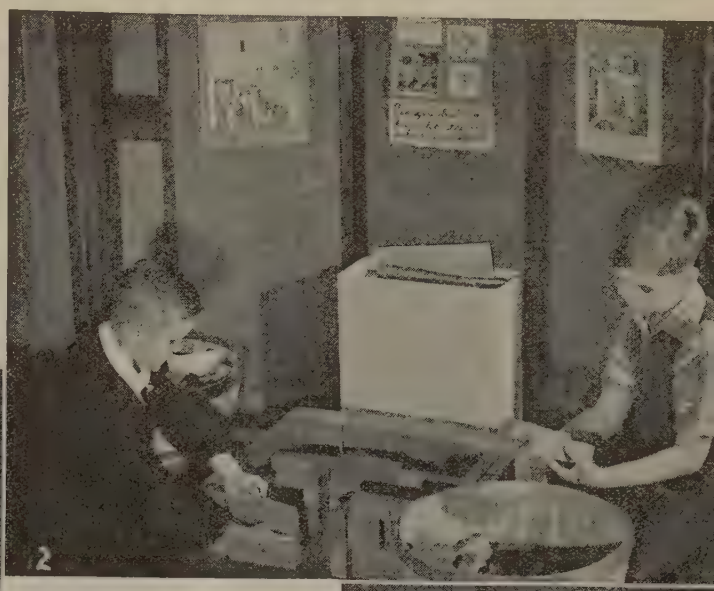
And as for the loss of time we had been complaining of! Well, that was due to poor management. There are ways of making time for the things which are worth doing, we were discovering, if only we take the trouble to find them.

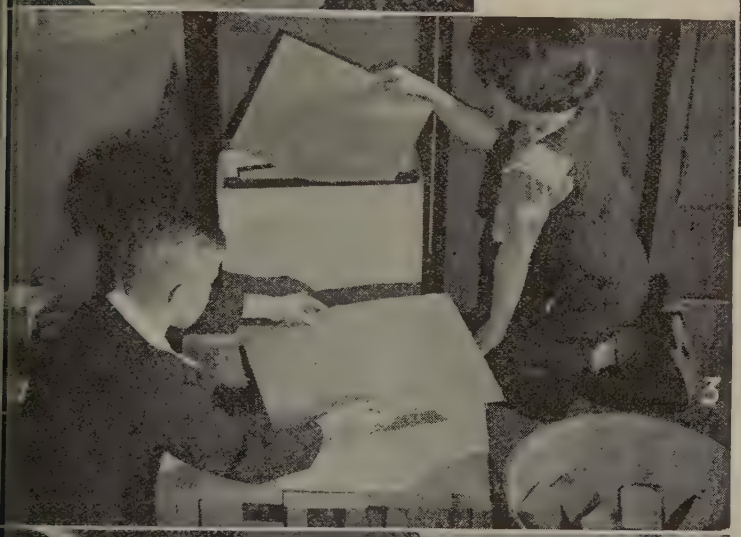
BUILDING A BLOCK PALESTINIAN HOUS

ARRANGED BY
NAN HEFLIN

PHOTOGRAPHS
BY
RALPH BERRY







THIS IS HOW WE DID IT:

1. A TEACHER AND EARLY ARRIVALS STUDY PICTURES OF PALESTINIAN HOUSES.

2. THE BOYS START TO BUILD A HOUSE OF BLOCKS. THE WALLS ARE THICK WITH FEW DOORS AND WINDOWS.

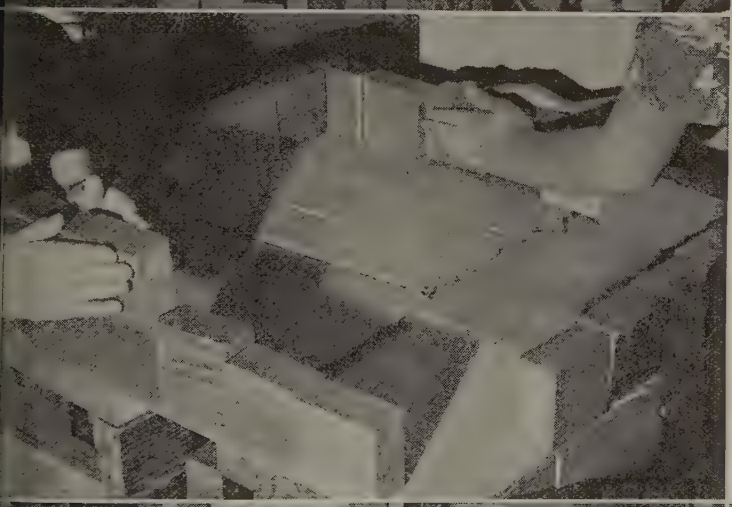
3. THEY MAKE THE FLAT ROOF OF CARDBOARD.

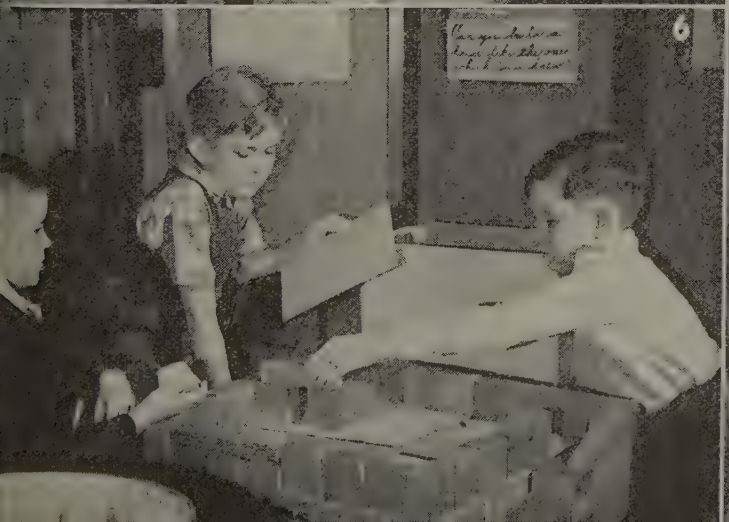
4. THE SAFETY WALL AROUND THE ROOF IS ACCORDING TO THE ANCIENT LAW.

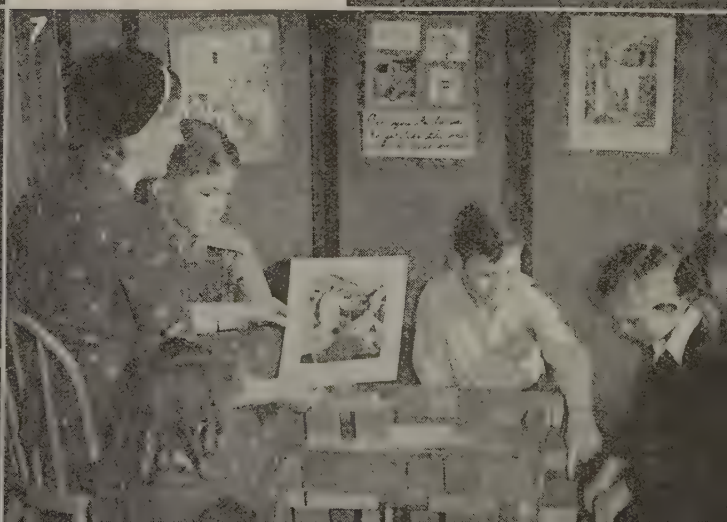
5. STAIRS ARE BUILT UP ONE SIDE OF THE HOUSE.

6. THE BOYS ADD THE GUEST ROOM ON THE ROOF.

7. DURING THE CLASS PERIOD, THE TEACHER USES THE HOUSE TO MAKE CLEAR A BIBLE STORY.







Whose Responsibility?

An Article for Parents

By PEARL HOLLOWAY

HOME," someone once brightly remarked, "is the filling station where young people stop when they have no place else to go."

Vastly different from the conception of home twenty, thirty, fifty years ago! But who is to blame? Is it fair to condemn the young people without giving them a hearing? Might not some of the responsibility be laid at the parents' door?

In a beautiful house set well back on a velvety lawn are three children. They never are allowed to play on the grass. They are reminded constantly to be careful about mussing the pillows or tramping on the rugs or leaving a toy out of its cupboard. Is it any wonder they spend most of their time among the neighbors?

In another house, not nearly so beautiful outwardly, are four children. "If," says the mother, "Jim and I cared only for ourselves, we would rent an apartment, but we want a home for our children." Boys and girls romp joyously through the rooms. When play hours are over, toys are put away, but there is no ban on their being enjoyed fully at the proper time. There is a grass plot, but there is also a back yard with swings and sand piles. On rainy days other children join the four inside. "From all I hear," the mother remarks, "this is the only house in the neighborhood where children can play. The other mothers object." Will home to those four children be merely a filling station? Hardly!

A young mother with a nine-year-old son craved contact with the public, and obtained employment in a department store. "I can't stand the house as quiet as it is when Bill and his father are gone," she complained, "and when Bill comes from school his noise drives me wild."

"What does Bill do when you are working?" someone asked.

"Oh, he just stays around the neighborhood till I get home," was the answer. "He gets along all right," But already that boy is forming the wrong conception of the meaning of home, and whose fault is it?

A woman who, in her girlhood, had so idealized older women that the slightest deviation from that ideal broke her heart, sought to give a saner outlook to her own daughter. "I want her," she confided to a friend, "to grow up estimating, not judging, others. No matter what she sees wrong about human nature, I hope she will realize that it is human nature, and so needs the Divine."

Books, music, wholesome good times, unquestioned hospitality extended to her children's friends as well as her own—these things this mother has provided. Home, in that household, is a happy place. The children would rather be there than downtown, although it is the custom in that locality for young people to spend much time loitering in the streets or idling in the drug store.

Making a home means more than providing food, clothing, and shelter. Children crave companionship—not the superior, condescending variety sometimes bestowed by adults on little folks and adolescents, but genuine friendliness. Denied this at home, they seek it elsewhere, and the parents are left to mourn their mistakes or to rail against the ungratefulness of the modern child. The proper attitude toward home-making would have saved this lament made by a well-meaning mother, "I've missed so much I should have given my children. I thought if I clothed and fed them I was doing enough, but now I'm learning and I see there is so much I have left out."

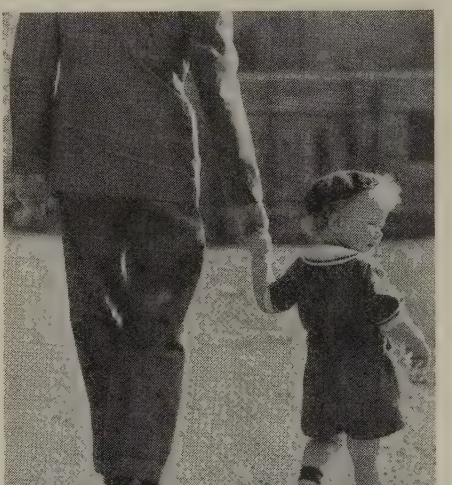
Obedience is necessary, of course, but to require blind obedience to commands issued by parents with no regard for the rights of the child does not make for happiness or growth. The right attitude on this question of obedience makes all the difference in the world. Said a caller to a wise and understanding mother, "I wouldn't let my boy finish a ball game before he did an errand for me. I'd give him a sound thrashing if he waited as long as yours has before he obeyed." The mother replied, "But the ball game is important to him. My errand can be done later, and it is not worth spoiling his fun to insist on it being done now."

Does the wife who demands a fine house, richly furnished, when her husband is struggling hopelessly to keep his head above water, have the right attitude toward home life? Will home, regardless of polished floors and fine furniture be beautiful to her children?

It isn't the money spent for clothes, it isn't the number of servants employed, it isn't the parties given that make home more than a filling station. It is the spirit that pervades the household, the love which binds hearts together.

Why not stand back and face squarely the question of who is responsible if your home is not everything a home should be? Are we, as parents, recognizing our children's individual rights, giving them opportunity to develop into strong men and women? Are we, as children, remembering all our parents have done for us and doing our part to help make home all they have dreamed it would be? Are we, as brothers and sisters, putting others ahead of ourselves, making service the beautiful thing it may be in everyday life?

Home—not a filling station, but a sanctuary, breathing out blessing to all who enter its doors. The making of such a home—whose responsibility?



H. Armstrong Roberts

THE SHADOW OF YOUR LIFE

By Frances McKinnon Morton

Walk very carefully today,
O father of an eager little son;
For everywhere he sees you go
He'll do his very best to follow on.
As long as life shall last for him
He will remember what he learns from you,
And all along his way it will
Influence what he has to say or do.

The small soft hand you hold in yours,
The curly head you love to touch today,
The feet that walk so trustingly
Along with you upon your chosen way
Are but reminders sweet to you
That shadow of your life must always touch,
The pathway of your little son:
Walk carefully today. It means so much.

Teaching Preschool Children in the Church School

By LOIS BARCLAY MURPHY

The fifth in a series of articles on the work of the Nursery Department

THE understanding teacher of little children today has the double task of giving her three- and four-year-olds an experience that is satisfying to them and to her, and explaining to puzzled mothers and onlookers what she is doing. An experience of an acquaintance of mine will illustrate the point.

Betsy's mother dressed her for her first visit to church school with some trouble, since Baby Bill was crying for attention and breakfast dishes hadn't been washed. Betsy's father interrupted his paper to take her. When he called for her, the progressive teacher remarked that Betsy had had a good time on the tricycle and seemed to be making an excellent adjustment in church school. This was reported to Betsy's mother, who was decidedly puzzled. "She could have played on her tricycle at home. Why did we go to the trouble of sending her to church school? Weren't there any Bible stories?" No, but Betsy had a good time.

This teacher could have helped Betsy and her parents and insured further attendance at church school if she explained: "We think the children learn more in the long run if we do not go too fast. It is important for the child to be happy, to feel at home, and for this reason the first few weeks may be spent in doing old, familiar things. Three-year-olds often need time to watch and drink in what is going on, before they will join a story group or a song." Possibly also, the special meaning of church school would have been symbolized for the mother and begun for the child if the old-fashioned custom of giving each little child a picture or story-paper "to take home and show Mother" had been followed.

Planning the Religious Development of Little Children

Let us focus the question more sharply now and ask, "What can religious experience be to a three-year-old or a four-year-old and what can a teacher do?"

We all agree that complicated stories, and moral maxims are out of place at this age. We probably all agree that the story of the "baby Jesus" has endless appeal for the small child and that three- and four-year-old play centering on baby Jesus, the mother Mary, and Joseph can be encouraged as a little child's way of assimilating and drinking in experience. For little children the period from Halloween to Christmas is none too long in my experience for some children to relive and recreate the holy family story. Blocks, animals, barn, cradles, baby dolls, and Mary and Joseph dolls and Wise Men can help the experience to be rich and vivid and deeply assimilated. Teachers should not be surprised or shocked at unorthodox additions or subtractions and should not dominate or overdirect the child's play. Individual and group ways of working this out will appear, and will vary with different preschool groups.

I, myself, approve of letting children act out, live out, and identify themselves with scenes from Bible traditions as much as possible. Stories of Jesus helping people will appeal to some four- and five-year-olds.

I have talked about uses of Bible stories because I think some of us in our zeal for new ways in teaching leave them out too often and deprive children at this age of imaginative reliving of some of the most precious material of our heritage.

Learning To Live Together

Aside from biblical and nonbiblical stories and dramatizing, what are good preschool experiences in church school? Many children who go to church school have no other preschool experience, so that learning to share, to take turns, to help one another, are social experiences for which preschool group play can give a setting. These experiences of sympathy and sharing can provide an important foundation for later social and moral convictions and behavior.

The wise teacher encourages understanding through a minimum of rules: "We do not hurt people"; and through sympathetic explanation: "Bobbie didn't like that," "Tommy needs that truck," "That really hurts." Growing awareness of how other people feel, what other people need, a socially sensitive attitude can be the most vital religious-social experience of preschool years. I need not add that this is useless if it is insincere. It needs to go along with fearlessness, self-confidence, and independence. Then, too, the church preschool can foster Christian attitudes if there is time for free play and group experience.

The child who sympathizes with another child who falls off a bike, because he has not learned to ride one himself, will not be as good a citizen as the one who can take care of himself and still sympathize. A great deal of not particularly religious experience is needed to provide good roots for early religious-social experience. Spontaneous affection and warmth belong here too, and the children who know their teacher loves them are getting a basis for believing in God's love and the goodness of the universe.

Sharing, courage, love provide early roots for later faith, hope, and charity. But there is still another aspect of religious experience that belongs in the preschool.

Religion has always been close to art, and religious feeling is close to the experience of beauty in the world around us. Spring is a time when every teacher loves rightly to help the little child to feel the drama of new life and growth. But every season has sunsets and wide rippling skies, as well as its own special beauty of changing foliage, or new snow, or rhythmic rain. Little children see and hear, touch and feel these things and the appreciative teacher can help them to value their own joy in nature. This is particularly important because the rough and tumble years of seven to twelve sometimes leave little room for sensitive seeing and touching, and a rich adolescence and adulthood need deep roots in preschool experience.

Facing Situations

Some of you will ask, "But if we have as much free play as you suggest, won't there be a lot of fighting? And we can't permit that at a church school!"

If we really mean that we want genuine affection and sympathy and appreciation of beauty to have a chance to grow in a church school, we shall have

to make room for sturdy self-defense. Not only this, but sincere regard for the rights of others, rooted in understanding of their needs and feelings, does not have a chance unless others have an opportunity to show us how they feel! This does not mean that expression runs riot. It means that if Tommy snatches Mary's manger and Mary hits Tommy and grabs it back, the teacher does not say, "We don't hit at church school, Mary." She says, "Tommy, Mary was using the manger and she didn't like it when you took it away." And then, "Mary, it hurts when you hit Tommy. *Tell* Tommy that you want the manger and you won't have to hit him."

In this way normal three-year-old expression may be a basis for learning, "Do unto others."

Notes from the Plan Book of the Nursery Worker

By EVA B. McCALLUM

Possible Plans for February

This month may be given over to getting better acquainted with certain helpers who contribute to the children's well-being. Opportunity to admire helpful workers and their work and to enjoy having a part in it helps children to begin to understand God's care and his plans for us and to begin to practice Christian living in service to others.

Telling God that we are glad for friends and people who work, and developing understanding of care and the desire to be helpful will give religious value to any nursery class session emphasizing interest in any constructive work.

Purpose

Each week the purpose will be to help the children to appreciate the work of a certain worker whom they have had an opportunity to observe—one whose services affect them most—and to develop a desire to co-operate with him.

Possible Activities

The Postman

1. Take the children to mail picture-cards which they have helped to make for their parents. Seeing the postman bring these will create interest in imitating the postman and his activities at a following session.

2. Each child needs the opportunity to prepare a letter, mail it, and be the postman to deliver it in his own way. Little children do not learn through organized or overdirected plans, but only as they clarify their own experiences by repeating them.

3. Simple materials that the children can find to continue the activity at home, such as pasteboard boxes of different sizes are better than toy mailboxes, unless these are only used to develop interest in making others.

4. A valentine may be sent to the children to encourage interest in the postman who brought it.

The Storeman

1. Explain to parents that stories, pictures, and other special teaching materials should follow rather than precede experience and that it will be helpful for the children to have recent experience in going to the store and to have some part in making purchases.

2. If possible, take the children in a group to look at a store window.

3. Empty food-containers, especially small boxes that contained samples, are interesting to children and will introduce the idea of being a storeman. Incidental values result from this activity; it gives ideas for wholesome activity at home; there are opportunities to emphasize the selection of foods best for children, that candy and cookies are eaten only after meals, and some understanding of property ownership, as that money must be provided to get things at the store.

The Doctor

1. Pictures of wheel chairs and rows of beds at the hospital may help to give the idea that hospitals are planned to help us, and may prepare children who are to be taken for treatment to feel a little less bewildered.

2. Investigate to find if there are any special fears or other emotional attitudes toward doctors. One child had been told that it would not hurt to have a slight treatment, and because it did he lost faith in the promise of the doctor and parent. Another child was afraid of the stairway at the church because it was like the stairway at the hospital. We need to know these problems so that we can guard against the chance of making them worse as well as trying to relate more pleasant ideas and giving a better understanding of the situation.

3. A few children can take turns being the doctor to select from a group of pictures something that helps us to grow strong. The children's conversation about the pictures will suggest some of their individual needs.

4. The dolls may be sick patients to be made clean and comfortable. Small squares of cloth may be dampened and soap provided so that several children can clean dirty spots and wipe the doll with a fresh cloth without getting water on themselves. One child after working for some time said, "I'm tired." She was not urged to continue, but it was suggested that mothers get tired, too.

A loose arm, a bandage to put on, and the need to phone to the doctor about diet provide teaching opportunities.

5. A doctor or trained nurse may be invited to help the children to select from their pictures the things which help children to grow strong. A child who resented taking a nap was guided to show the pictures of children sleeping while the doctor emphasized in a kindly manner the need of sleep. The children then showed him how quietly they could lie while resting.

UNAFRAID

By Grace Thomas Bloxham

When I said, My foot slippeth; thy mercy, O Lord, held me up.—Ps. 94: 18

A snow-filled sky, and beauty, beauty everywhere,
As tree and bush don garments of pure white;
And, warm within my hand, securely held,
The clinging fingers of a tiny girl.

"See! I'm not slipping now!" her voice rings out,
Her happy voice, so sweet and unafraid:
"I'm walking easily, it doesn't seem so icy now,
Since my hand's tight in yours! Oh Mother, see,
I'm not one bit afraid!"

I smile into her glowing face; and swifter than an eagle's flight
My heart, with joy and praise,
Breathes out its thanks.

"Oh, Father, with my hand in thine," I pray,
"I, too, need never fall!
Be with me, Lord; and be thou very close
To this small girl of mine.
And may I help her, as she grows, to find
The place of strength, of peace, and faith serene;
There, hand in hand with thee, our Friend divine
A life of fruitful service may she know
Abiding, Lord, in thee,
Hers not to fear, but joyfully to trust."

Baptist Leader

Loder

Playing the Story

By HAZEL A. LEWIS

LITTLE children do not usually play whole stories, but single incidents within a story. If the teacher suggests insistently that they play the whole story, it is doubtful if the children's interest or enjoyment will survive. It becomes a performance, done for an effect or for the teacher. Its purpose is directed outward, whereas the value of playing a story is in the inner experience. In fact, it is a child's way of getting inside an experience, of knowing how it feels to be a housekeeper, storekeeper, a farmer. For example, a group of beginners had heard the story, "Love for a Guest."[1] The picture, "The Bethany Home," by Siemiradski,[2] was hanging on the screen in the picture corner. The next Sunday a little girl went to the housekeeping corner of the beginner room and began putting it in order, pretending to scrub the floor, putting dishes on the table. Another child came in and joined her. She said, "You be Mary; I'm getting ready for Jesus to come visiting." Over and over they played the incidents of getting ready for this loved visitor. If the teacher had tried to lead them on to play the later incidents of the story, the children would have lost the inner satisfaction in the effort to respond to the teacher's suggestions.

[1] Keystone Course for Beginners, Part 2, Unit IV, Session 7.

[2] Beginner Picture Set, Part IV.

Shall the teacher never suggest playing the story? Sometimes it is desirable, but the utmost tact is necessary. When the children have not been accustomed to this sort of free activity in their department they may not play spontaneously. The same children may play all through the week, in their homes and yards, thus enjoying and getting new understanding of home and community life. Surely they should not miss this effective and happy way of getting new insight into religious experience. Besides, they will not learn the Christian way of life by hearing about it, but by the actual experience of living it. Play is one sure way in which children become familiar with the world in which they live. If when they transfer to the church group, they become merely passive listeners, responding only in words, religion will fall short of that inner meaning which life's other experiences have for them. This is the reason for all activity in the church's work with children, and play is childhood's most natural activity. Certainly we have long since abandoned the attitude expressed in the lines of the verse once used as an opening in children's classes in Sunday school:

> "I did not come to laugh or play
> For this is God's own holy day."

How can suggestions be made so that the children's own purposes and plans will not be overshadowed by the teacher's? The way in which a story is told may suggest dramatic action which will lead to playing the story. Fictitious details which would not, in the very nature of the case, have been part of the action of the story should not be put into it. But vivid dramatic details are frequently part of the action of the story and to leave them out is to make the events less interesting than they really were. "The story is not what the child hears, but what he sees."

For example, the story, "How Abraham Was Kind,"[3] has opportunity for much detail of action. The many cows, the woolly sheep, the goats, the many tall camels all eating the grass in the big fields, drinking the water from the rivers and brooks, make a vivid picture. The suspense of what to do when the men who cared for them quarreled, and Abraham and Lot choosing the way each would go are situations which have a number of aspects in which the children will not be interested. But the care of the animals, the choosing instead of quarreling, are simple and interesting if they are made so by the well-told story. The next week it would be natural for some children in the free period at the beginning of the session to reproduce in playing with blocks the animals eating, drinking, getting hungry, thirsty, some of the servants saying, "This is our place," "No this is ours," and Abraham saying, "Let us not quarrel; we will choose." If the children do not suggest playing it, the teacher, seated near a child who had been absent when the story was told, may stimulate play by using blocks to dramatize the story as other children who were there retell it. Do not insist that they go on playing the story then. They may do so, or may do it later.

Pictures, blocks, play equipment, all stimulate play. Freedom to work out their own ideas, teachers with childlike yet serious attitude toward play, all help to create a favorable atmosphere.

Young children pay no attention to sex in choosing the characters they will play. One small boy said to a helper in the beginner group, after they had had the story of "A Guest Room for a Friend," "You be Elisha and I'll be the woman and I'll fix up a room for you; then you come and I'll show you where it is." While she went to another part of the room, he arranged chairs for the room, a "pretend" bed, table, and other furnishings. When she came he said, "Now here's where you walk upstairs." She went through the motions in all seriousness. His face beamed when he threw open the "door" and said, "There, isn't it nice? I fixed it 'specially." He was understanding a story and experi-

[3] Keystone Course for Beginners, Part 2, Unit V, Session 3, and Part 6, Unit V, Session 4.

ence of hospitality through getting inside it as a character.

Beginners do not co-operate to any great extent. Individual free play comes first. But as the children become adjusted to the group and as the atmosphere of free expression becomes natural to them, the teacher may say to an informal group (not a large, formal circle), "Let's play the story," with a reasonable hope that they will respond. If she is seated, not standing or directing them, if she raises questions rather than makes definite suggestions, they will probably make the play their own. She may ask, "Who will be the lame man?[4] Who will be the king? Where will the king live?" and the like, giving plenty of time between the questions for the children to plan and perhaps to talk over so that further questions are not necessary. In no activity is there greater need for the teacher to have a light touch.

Children should not be expected to play a story soon after hearing it. It is not yet theirs. Gessell in *The Normal Child and Primary Education* says, "A story for children to dramatize must be as familiar to them as their own names."

LEADING JUNIORS TO CHRIST

(Concluded from page 19)

Phrasing the Appeal

When a teacher sits quietly by himself to think about leading his juniors to Christ, he may feel puzzled to know how to begin. Just what is it we are to ask our boys and girls to be or become, different from, or beyond what, they already are? But if he plans with care and prayer, it is amazing how words seem to be put into the teacher's mouth when he actually meets his pupil. In this area our own limited skill and understanding are reinforced by the work of God's Holy Spirit in the lives of our pupils.

The teacher may find it a helpful part of his preparation to consider two questions with which he may open discussion with the individual or class.

1. "Do you want to be a Christian?" This is an appropriate question in personal interview, with the further question: "Are you already a Christian at heart?" In class discussion a more appropriate opening question for general discussion would be: "What does it mean to be a Christian?" This last must also be answered by one who is ready to face the question, "Do you want to be a Christian?"

[4] The story of David and the lame man.

One day a girl said to her father: "I want to be a Christian."

"What do you think it means to be a Christian?" the father asked.

"To serve and love Jesus," was her prompt reply.

But the father said, "Think a little longer about that. There is something wrong about the order you are using."

Later she brought him the answer that satisfied: "To love and serve Jesus."

Why was it important to put love first and service second? What other suggestions has the class about what it means to be a Christian? Or if it is an individual with whom you plan to talk, what else might you say that would help him to understand the Christian life?

2. "Do you want to join the church? Why?" Or, for class discussion, "What does membership in the church mean?"

Sometimes a pupil wants to join the church because everybody else in his class has decided to do so. Is this a good reason?

Lead the pupils to think directly along the lines: "How will membership in the church help you?" "How will your membership help the church?"

When one has discovered what it means to be a Christian, and has chosen to acknowledge Christ as Saviour, then to join his church is a natural next step.

The Teacher Does Not Work Alone

The teacher needs to recognize that others besides himself are concerned with the important problem of leading boys and girls to Christ.

The pastor is the pastor of the juniors as well as of the older members of the church family. Sometimes he continues the teacher's lead. Sometimes it is the teacher who is able to reinforce the pastor's appeal. When a teacher has awakened, or discovered a pupil's interest, it is well to seek to make a contact between pupil and pastor.

The pastor's appeal in the church service may be heard by some of the juniors. A direct presentation of the Christian life, and church membership addressed to juniors in the worship service of the Junior Department will be likely to reach more. In schools that do not have separate departmental worship services children have been won to Christ by appeals addressed to young people. In schools that do have departmental worship services, it may be found effective to have, on successive Sundays, brief discussions of such topics as "Why I am glad I joined the church," "Why I am glad to be a Christian," by the Director of Religious Education, superintendent of the church school and the Junior Department, and other teachers in the department.

The pastor's class for juniors on preparation for church membership usually has great value, both to the boys and girls who find themselves ready to take this step, and to those who decide to wait.

Many times there is a strong Christian influence in the home that leads boys and girls to be Christian. Often, but not always, this influence comes from one or both parents. Sometimes an older brother or sister is the leading Christian influence in the home. Sometimes parents and others in the home are won to Christ by their own children. Sometimes the parents have to be won before the children can be won. But where parents are sympathetic with the child's religious growth, the teacher may find himself led to talk with them before he talks with the child. In many cases the teacher will want to leave to the parents the next step in the child's spiritual guidance, and will follow their lead and suggestion in his own manner of approach.

The teacher has an obligation to his pupils which he must not evade. But the weight of his responsibility is shared with others—and he must allow others their share! Seldom does one alone lead another to Christ. We often hear someone say, "I was led to Christ under So-and-so's preaching." "I was converted during the singing of a hymn." "I owe my decision for Christ to my church school teacher." But no one would discount the chain of influences behind each of these decisions: prayer, the example of fathers and mothers, religious training and moral discipline in the home, sacred music, art, worship, preaching, teaching, the effect of contagious Christian personality—all the spiritual forces that have been nurturing the life through the years for the moment of decision. We were reminded long ago that when Paul planted and Apollos watered, it was God who gave the increase. So today one step in soul cultivation may be as important as another, but always it is God's spirit that brings our efforts to fruition.

Evangelism is the process of leading an individual to accept Jesus Christ as personal Saviour and as Lord of his entire life. It involves, as the test of its sincerity, the living of one's life in harmony with God's purposes, and in accordance with Christ's teachings. Evangelistic zeal has been the greatest spiritual dynamic which has stirred countless lives to heroic and self-sacrificing service and which has resulted in lifting untold numbers to a plane of high and noble Christian living.[1]

[1] From the pamphlet, "Evangelism and Church Membership among Juniors." This may be obtained without charge from the Department of Christian Education of The American Baptist Publication Society.

Mrs. Ray Garner—The Harmon Foundation

As the Primary Children Worship

By BERTHA C. ANDERSON

BECAUSE February is the birthday month of so many of our great people and especially of Washington and Lincoln, the presidents who guided our country through two of its greatest crises, we shall have as a general theme this month, "Helping To Make America as God Wants It." Today we have reached another crisis in the history of our country. Today, with so much of the world reverting to a form of paganism, we must reaffirm our faith and hold fast. So much depends upon the spiritual fiber of the people who have named the name of Christ.

Doing our small part as leaders of primary children we shall draw their thoughts toward ways of Christian living. At the same time we shall be worshiping, for there is no better way of saying thank you to God for the blessings of the freedom which is the bulwark of our country's greatness, than by being outstandingly Christian in our thinking and conduct. Each program will set forth some specific thought to prompt the children.

The songs suggested in these services are found in the book *Worship and Conduct Songs.*

1. Being True

INSTRUMENTAL MUSIC. "America, the Beautiful."

SONG. "Father, We Thank Thee for the Night."

CONVERSATION. During February we are going to think about doing all we can to make our country the way God would like it to be. Many of our great men have birthdays this month. But it isn't only the great people who make and keep our country a good place in which to live. Even each boy and girl must have a part in it. Discuss the sort of people who make a fine country. (Display Christian flag.) I am going to tell you how we got this flag.

HOW THE CHRISTIAN FLAG CAME TO US

There was once a Sunday school superintendent who loved his church and Sunday school very much. Each week he planned carefully so that the service on Sunday would be as helpful and as interesting as possible.

One Sunday, when he had been superintendent for a long, long while, they were having Rally Day. A man from another town was to speak to the people that morning, but his train was late and he didn't arrive. The superintendent looked around for something to talk about and he saw the American flag. All at once he thought how nice it would be to have a church flag.

"We could have the field white, which stands for purity; the corner could be blue, like the sky, for blue means to be true. There could be a red cross, for red means to be brave and the cross stands for our Saviour," he said.

And that is the way the first Christian flag came to be made. It is a flag that can be loved and honored in every country of the world.

When we are true to the things for which this flag stands we will be true citizens of our country.

Would you like to salute the Christian flag, then the flag of the United States?

CHRISTIAN FLAG SALUTE. "I pledge allegiance to the Christian flag, and to my Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and in love."

UNITED STATES FLAG SALUTE.

PRAYER. "A Prayer for Help."

SONG. "I Will Be True the Live-Long Day."

OFFERING.

LITANY, or another song of the children's choosing.

2. Being Brave

INSTRUMENTAL MUSIC. "March Romaine."

SONG. "How Strong and Sweet My Father's Care."

FLAG SALUTES. Christian and United States.

STORY. From the numerous source books on Lincoln you will find in the children's department of your local library, choose a story emphasizing Lincoln's courage to hold to the right in face of opposition. There was his stand against slavery; the brave way he kept on studying and learning all he could, even though he couldn't go to school; his kindness to dumb animals in spite of ridicule, and many other admirable traits. Tell of how he loved his Bible and perhaps liked to read verses like Psalm 31: 24*a*. (Read from Bible.)

CONVERSATION. The children may know other stories of Lincoln's bravery they have heard or read. Be careful about asking for general stories of bravery, for they may want to give an account of their favorite comic strip or movie hero's exploits.

PRAYER. After naming some specific needs for help in being brave, to do right, the children may bow their heads for a silent or thought prayer.

SONG. "Home and School and Play."

OFFERING.

SONG. "I Will Be True the Live-Long Day."

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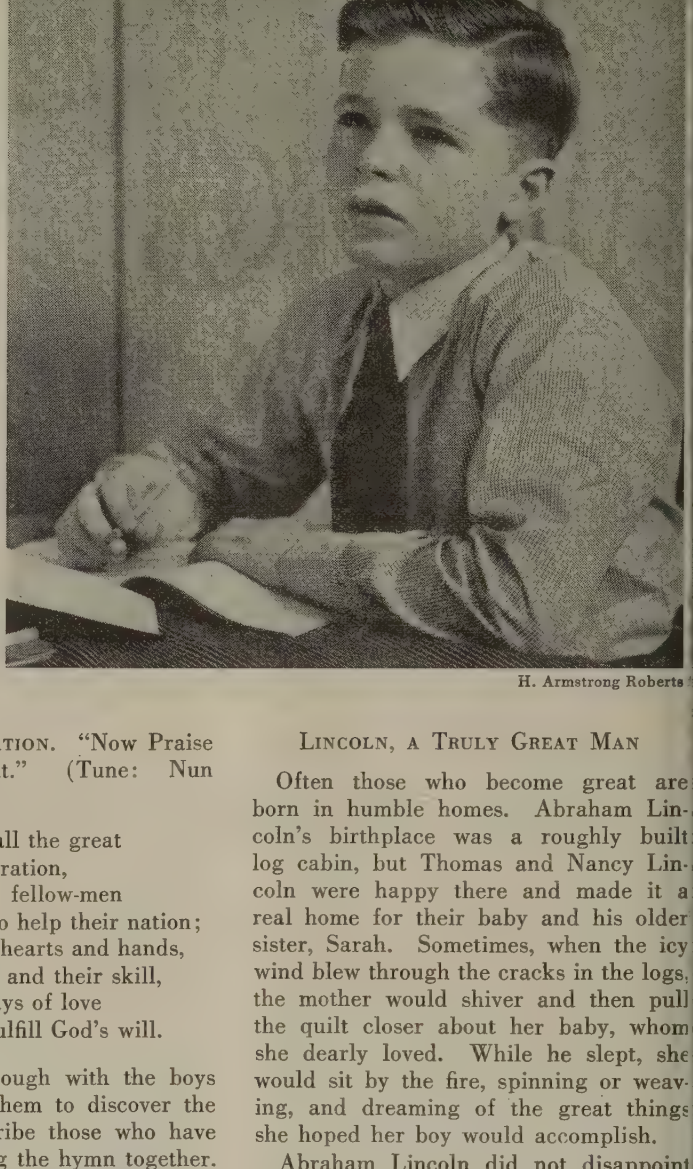
Guiding the Worship of Juniors

February—"Now Praise We All the Great"

By KATHARINE M. EDWARDS



H. Armstrong Roberts

LAST MONTH we were thinking about Jesus in relation to ourselves and our own growth. Our aim in these next few sessions should be to help the juniors to realize that all truly great men have tried to grow as Jesus grew, in wisdom and stature, and in favor with God and men, and that their greatness is measured by the extent to which they are Christlike in their thoughts and actions. These services should help the juniors to evaluate greatness and to express with reverence their admiration for those of all ages who have achieved it.

A worship center should be built around a picture of Jesus or of the person whose life is being studied. The beauty of the picture will be enhanced if it is hung upon a heavy drapery of harmonizing color. In front of the picture, place a small table containing flowers or an open Bible, and two lighted candles. Write the theme for February and the order of worship for the day on a blackboard at one side of the worship center.

Unless otherwise indicated, all hymns and instrumental selections appear in *Hymns for Junior Worship*. The words of the new hymn, "Now Praise We All the Great," should be mimeographed and placed in the hands of each pupil.

1. True Greatness

MUSICAL PRELUDE. "Now Thank We All Our God." (Tune: Nun Danket.)

PREPARATION FOR WORSHIP. Introduce the theme for the month with an informal discussion of greatness. What makes a person great? Are great people always famous? Are famous people always great? What makes you think so? (Bring out the Christlike characteristics of truly great people, such as their disregard for personal gain, their ability to see another's point of view, their eagerness to help, and the like.)

CALL TO WORSHIP. Psalm 1. (Read by the leader.)

HYMN. "May Jesus Christ Be Praised."

BIBLE STORY. "The Good Samaritan." (Luke 10: 30-37.) Was the good Samaritan a great man? Why?

HYMN INTERPRETATION. "Now Praise We All the Great." (Tune: Nun Danket.)

Now praise we all the great
  Of every generation,
Who loved their fellow-men
  And worked to help their nation;
Who used their hearts and hands,
  Their wisdom and their skill,
In Christlike ways of love
  And helped fulfill God's will.

Read the hymn through with the boys and girls, helping them to discover the phrases which describe those who have true greatness. Sing the hymn together.

PRAYER POEM. "So Many Things To Do," Ione Sikes.[1]

OFFERTORY.

OFFERTORY HYMN. "Our Gifts We Share."

BENEDICTION.

2. Lincoln

MUSICAL PRELUDE. "I Want To Be a Christian."

PREPARATION FOR WORSHIP. Recall last Sunday's discussion. Was Abraham Lincoln a great man? What makes you think so?

CALL TO WORSHIP. "All People That on Earth Do Dwell." Verse 1. (Read by the leader.)

HYMN. "Now Praise We All the Great" (as in Session 1).

SCRIPTURE. Matthew 22: 36-40; Luke 6: 31.

STORY.

[1] *My Own Book of Prayers*, edited by Mary Alice Jones. Rand McNally Co.

LINCOLN, A TRULY GREAT MAN

Often those who become great are born in humble homes. Abraham Lincoln's birthplace was a roughly built log cabin, but Thomas and Nancy Lincoln were happy there and made it a real home for their baby and his older sister, Sarah. Sometimes, when the icy wind blew through the cracks in the logs, the mother would shiver and then pull the quilt closer about her baby, whom she dearly loved. While he slept, she would sit by the fire, spinning or weaving, and dreaming of the great things she hoped her boy would accomplish.

Abraham Lincoln did not disappoint his mother, though she did not live to see her dreams fulfilled. She had taught him to read the Bible, to believe in God and to live according to the Golden Rule. Perhaps it was because of these teachings that people began to say of Lincoln as he was growing into manhood, that he was the kindest and most honest man they had ever known.

Once, on a bitterly cold night, he found a man lying in the road, too drunk to know what he was doing. Lincoln felt sorry for him even though his misery was his own fault, so rather than leave him to die of exposure, he lifted him to his shoulders and carried him home.

After Lincoln had become a man and had been elected President of the United States, people continued to think of him as their friend and good neighbor. He was never too busy to talk with anyone who wanted to see him. When Billy Brown, a druggist who had known Lincoln as a young lawyer in Springfield, Ill.

came to see him in the White House, Lincoln's secretary thought he looked unimportant and started to send him away. Lincoln heard him, however, and left his work to visit with his old friend.

Abraham Lincoln loved all people so much that he could not bear to see them in chains or whipped and sold like animals in a public market just because they were of another race. When he helped to set these people free, he proved that he was truly great and deserved the fame he won.

PRAYER.

PRAYER RESPONSE. "I Want To Be a Christian."

OFFERTORY.

OFFERTORY HYMN. "Our Gifts We Share."

BENEDICTION.

3. Washington

MUSICAL PRELUDE. "America."

PREPARATION FOR WORSHIP. Recall again the discussion of greatness. What made Lincoln a great man? Today, we are thinking of another man, born in February, who achieved both greatness and fame. He is called the Father of our country because he was its first president.

CALL TO WORSHIP.

Leader: Lord, thou hast been our dwelling-place
In all generations.

Group: Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

Leader: And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;

Group: Yea, the work of our hands establish thou it.
—Ps. 90: 1-2, 17.

HYMN: "Now Praise We All the Great" (as in Session 1).

POEM. "Washington," Nancy Byrd Turner.[2]

TALK. (By a junior.) "Why I Think Washington Was a Great Man." The following paragraph is merely suggestive; additional material may be found in the books, *Builders of Our Country*, Book 2, by Southworth,[3] and in *The Father of His Country*, by Wm. E. Barton.[4]

He was honest as shown by his willingness to admit having ridden his mother's favorite horse and causing it to burst a blood vessel and die, and to admit having cut down his father's cherry tree.

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[2] *One Hundred Best Poems for Boys and Girls.* Whitman Publishing Co.
[3] D. Appleton-Century Co.
[4] Bobbs-Merrill Co.

What Prayer Can Mean to Juniors

By FLORENCE E. NORTON

CHILDREN often become interested in prayer when they are quite young. This interest is due partly to the fact that they experience prayer in their Sunday schools and churches and sometimes in their homes, and partly because they are taught that prayer will help them. Like grownups, children are ready to avail themselves of anything that will be useful to them in meeting successfully the problems of their lives.

It is this initial interest in prayer that we need to conserve and build upon by helping boys and girls of junior years to grow in the best understanding and use of prayer. In order to do this we must help them to form correct ideas about it, and simple but constructive practices in using it.

Leaders who talk with juniors about prayer are likely to discover that many of them have quite misleading ideas that tend to make the more thoughtful boys and girls feel that prayer does not really help and so is not important. It may, therefore, be necessary to help your juniors to clear up their hazy or wrong ideas about prayer before they can accept constructive ones.

If this is to be done, perhaps it will be well to consider the wrong ideas about prayer which are common to many juniors.

One is that prayer is a kind of magic, the use of which will bring to them what they desire, such as being able to pass a test without much study; or recover from an illness in time to go on a trip; or keep away undesired happenings such as rain on a picnic day, or a failure in school in spite of careless, indifferent work.

Another wrong notion about prayer is that it will help them to do hard things without much effort on their part. Juniors who do not really think of prayer as a magical way of getting what they want are often disconcerted by discovering that when they pray for help to meet a hard task or situation, they have still to put forth much effort themselves. They have not yet learned the lesson a small boy evidently had mastered in relation to prayer. He said, in talking with a friend about it, "When you ask God to help you, you must do all you can, then God helps you with the hardest part." He had learned, as our juniors must, that prayer is a way of getting power to do what we know is right.

Still another problem, difficult for juniors to face, is that sometimes perfectly right, justifiable prayer is not answered in the desired way. A junior prays for the recovery of someone he loves and that loved one dies, or in spite of prayer and very earnest effort there is failure in something the junior has undertaken.

In connection with the first, we must face the fact that we have not yet learned enough to cure all diseases, or we have not fully learned how to take good care of ourselves and God does not set aside the laws governing the health of body and mind to save us from the results of failure to obey them. This is a hard truth, but one we must learn.

It has been said, "It is as natural to die as it is to be born," and the scientists tell us that in the whole realm of nature death is the prelude to a new form of life. Surely this is the point of view we want our juniors to have with reference to those who have died.

As to the second, juniors need to learn that they must not ask God to do the impossible for them, as did the boy who prayed to be the best athlete at school and added to his prayers a determined effort to reach that high point. He failed because his physique was such that he could not possibly have reached the goal he set. He was asking God to do for him what could not possibly be done with his physical make-up. Although he improved greatly, he never could run as fast as some of the boys in his group did with very little effort, and his skill in throwing a ball or catching it was outmatched by a number of the boys.

It would have helped the boy very much if he could have been led to pray that he might do his very best in every game, and then take satisfaction in that achievement.

What, then, are constructive ideas of prayer for juniors, and in what ways can they make practical use of it?

First, it is a way of releasing energies, abilities, and skills in order that we may do in the best possible way all that we have to do. For juniors it means praying for the power to study hard and in the most intelligent way, to put everything into the job that must be done or the game that is to be played.

Second, prayer is a way of getting strength and courage to overcome wrong ways of living, such as indulging in fits of temper, sulking, being selfish, not

(Please turn to page 32)

Jesus Teaches How To Pray

By FLORENCE NORTON

INTRODUCTION

NOTE: Every leader of juniors should read as an introduction to this unit the article, "What Prayer Can Mean to Juniors," on page 29 of this issue.

Why This Unit Was Chosen

Prayer seems, at first thought, a very mature matter for juniors to be studying, but when we realize that they have experiences with prayer which make it a factor in their lives, we see at once the need for helping them to understand and use it effectively.

The Activities Suggested

There are two very simple activities that would add to the value of this unit. It is perfectly possible to do both if the leader and the juniors wish to do so.

Keeping a notebook in which the juniors will record their conclusions about prayer as developed in the discussions, and also copy the Scripture prayers which will be found and studied in each meeting.

If there is money to buy each junior a five-cent notebook, not too small for a junior to write in, but not too large either, this will be the easiest plan for helping the juniors to record their conclusions. If this is not practical, three sheets of typing paper may be folded once and put together with paper fasteners.

Spatter painting. The second activity is making one or two spatter painting posters on which Scripture prayers which the group selects are lettered. These posters are to be hung in the room in which the group meets. If the room is not too small, both prayer posters may be used at the same time. If it is small, they may be used alternately.

For this activity the following will be needed:

One or two sheets of black construction paper, size, 11 x 18 inches. These may be purchased from any stationer or school supply house.

Some white paint. A small jar of white show card paint will do. Liquid white shoe polish can be used if it is not possible to get the paint.

A number of pieces of screening, depending upon the size of the group. These should be about 5 x 7 inches. A window-screen that is not too worn can be cut up for this purpose or enough pieces can be bought from the hardware store for from twelve to twenty-five cents, depending upon how many pieces you need.

Some old toothbrushes which the juniors can bring from home. They should not be too small.

Newspapers to put under the posters as they are being spattered.

To make the posters, let the juniors choose the prayers; cut from quite thin cardboard the letters of these prayers; arrange the letters on the construction paper in an attractive way and pin them to it by sticking straight pins upright in each letter. Two or three will be needed for each letter.

Dip the toothbrush in the paint and brush it back and forth over the screening. This causes a fine spray of paint to fall on the poster. The brush should not be too heavily loaded with paint. If it is, blobs of paint will fall through the screening on to the poster. If this does happen, let it dry. It can then be taken off with the point of a penknife.

The rest of the poster is covered with the spatter. When the poster is dry, the letters may be lifted and the prayer will stand out clearly from the spatter paint background.

The Sponsor Looks Ahead

Two hours of careful reading will thoroughly acquaint you with this unit, giving you such a comprehensive idea of what it is all about that you will be able to use it with your juniors with much greater ease than if you simply get acquainted with it session by session.

As you read, do the following: (1) Give careful thought to the article on page 29 of this issue, telling why this subject is important. It deals with the problems prayer presents to juniors and it should help you in thinking through these problems with them. (2) Study the purpose for each session of this unit. (3) Consider the proposed activities. The first should be started on the day the unit begins, the other one not later than the second week. (4) Make a careful examination of the materials prepared for the juniors to use in the meetings. Consider ways of getting the juniors to use these materials in the most constructive way. Go over your list of juniors and select those who have not participated much in the meetings. Plan to assign some of the materials to them for reporting and arrange to help them in getting ready to report. Let older juniors help younger ones.

Session 1. February 9

WHEN JESUS PRAYED

Purpose

The purpose for this session is to introduce the unit, to interest the juniors in it, and to help them to see how Jesus used prayer in his life and work.

The Adult Leader Plans

Planning for a meeting involves four things:

1. *Deciding upon the purpose of the meeting.* A good way to do this is to ask and answer the question, "What do I want this meeting to do for my juniors?" Your answer may be found in the purpose stated above.

2. *Making a plan for the meeting.* The plan given here may be used just as it is, but in all likelihood you will want to adapt it to suit the needs of your own group.

3. *Preparing your part in the meeting.* Your specific responsibility is guiding the discussion on Jesus' use of prayer and summarizing it in a few statements which the juniors may put in their notebooks. If you are not planning to use this activity, have ready some slips of paper on which the prayer for the week may be written for use at home.

You will want to study carefully the section on juniors and prayer in the Introduction to the unit. Read also all materials in *Juniors* for February 2.

4. *Planning with the junior leader.* Go over plans with the junior who is to lead the meeting.

Session Outline

QUIET MUSIC. "Largo."

HYMN. "Let Us with a Gladsome Mind."

RESPONSIVE READING.

PRAYER. (Adult leader.)

HYMN. "Father, Lead Me Day by Day."

OFFERING AND RESPONSE.

INTRODUCTION TO UNIT. (Junior leader.)

REPORTS, DISCUSSION, AND NOTEBOOK WORK.

A SCRIPTURE PRAYER.

HYMN. "Just as I Am, Thine Own To Be."

Suggestions for the Discussion

Begin by having the juniors find and read Luke 11: 1.

Let the group think with you a moment as to why the disciples wanted Jesus to teach them to pray. Is it not altogether likely that the wonderful life Jesus lived made his disciples want to be like him and knowing that he often went away to pray, they thought rightly that prayer helped to make Jesus what he was? Therefore, they wished to be

aught how to pray. Suggest that just s long ago the disciples wanted Jesus o teach them how to pray, so many eople all through the ages have wanted o know how to use prayer in the best way. Many have studied Jesus' use of prayer for they believed that he knew more about prayer than anyone.

Call for the reports of times when esus prayed, in the order of their appearance in the pupil's material. If it is possible, have all the juniors find the eference and follow as the junior who s reporting reads it. He should then ive the explanation.

Discuss each reference. The following questions will help the juniors to give more thought to these incidents: "Why would Jesus pray before choosing his disciples?" "Why would he want to pray after a busy day of helping people?" "How would prayer help him when he was facing a trial and death?"

Lead the juniors to reach the conclusion that Jesus prayed (1) when he had a very important matter to decide, like choosing the men who were to carry on his work, (2) when he was facing something which took great courage, such as his trial and crucifixion, (3) when he was tired and troubled about the best way of helping people.

Write these conclusions in brief sentences on the board to be copied in the notebooks.

A Scripture Prayer

Tell about the plan of giving a Scripture prayer each week, which will be used by the juniors from time to time during the week.

Psalm 51: 10, the prayer for this week, should be found by all. The junior who makes the report should give the explanation of the prayer as it is found in the junior's material.

The prayer should be copied in the notebooks or written on a piece of paper and tucked away in pocket or pocketbook.

Take a moment to think about times when it would be good to use such a prayer as this. It might be used when the junior knows that he feels angry or unfriendly or selfish and needs to have a "right spirit" renewed within him.

Session 2. February 16

WHEN WE PRAY

Purpose

To help the juniors to discover some ways of using prayer to help them in their daily living; to lead them to want to use such help.

The Adult Leader Plans

Recall last week's discussion, especially any comments, opinions, or questions made by the juniors. What you will do this week will take its start from the conclusions reached last week.

Learn the song, "Lord, I Want To Be a Christian," and be ready to teach it to the group. This song is a Negro spiritual. We do not know who wrote it. Perhaps it grew very slowly as Negroes sang together. Call attention to the simplicity of the music and the words.

Call attention to the prayer for last week. The song and the prayer are alike in that they emphasize the importance of wanting to be Christian in one's heart, as well as behaving in Christian ways.

Read the discussion suggestions. The discussion will be more effective if you work it out in fairly close detail.

If you are going to use the second activity, start this week by having the juniors choose from the prayers for the week the one they want for their poster. This will make it possible for you to cut the letters for the poster during the week. The juniors should be reminded to bring toothbrushes next week and some old newspapers.

Session Outline

Quiet Music. "Day Is Dying in the West."

Hymn. "Dare To Be Brave, Dare To Be True."

Scripture Reading.

Song. "Lord, I Want To Be a Christian."

Offering and Response.

Discussion and Reports. "How Prayer Helps Us."

Prayer for the Week.

Planning To Make a Poster.

Suggestions for Discussion

Begin by asking a junior to read the statements made at the close of last week's session about Jesus' use of prayer. It will help greatly to see that Jesus had faith in prayer and found it of much value in his life and work.

Write on the board a question: "When should Christians pray?" Call on the group to think with you of times when Christians should pray. From their reading of the paragraphs in their materials the juniors should be ready with suggestions. Work for a brief list of practical ways in which boys and girls can use prayer to help them in their daily life.

Add morning prayer to the list. Ask why it is more important to pray in the morning than at night. They will be quick to see that it is during the day that temptations and problems come.

Tell the story, "John Wilson's Victory," to stress the help prayer gives in overcoming wrong things in our lives.

Close the discussion with a very brief period of silent prayer for God's help in learning to make the best use of prayer in daily life.

The Prayer for the Week: Psalm 25: 4

Read by the junior to whom it was assigned, as the others follow in their Bibles. The brief explanation of it should also be given.

The prayer should be copied in notebooks or on slips of paper. If posters are to be made, one of the prayers of the week should be chosen for this purpose.

Session 3. February 23

THE PRAYER JESUS TAUGHT

Purpose

To help the juniors to grow in their understanding and appreciation of the Lord's Prayer.

The Adult Leader Plans

Follow the general plan for preparing for the meeting as given in Session 1.

If you are undertaking the second activity you will need to make careful plans for it. The spatter poster should be finished on the day it is begun or the effect is spoiled. If you asked a few of the girls to come early to help you, let them spread the newspapers and lay out the construction paper. Each junior can arrange the letters of his prayer on his paper, but he will need help in pinning the letters. This much might be done before the meeting begins.

Check with the juniors who are to report on the Lord's Prayer, for it is important that they make good reports.

The junior leader is to give a brief talk on prayer. He will need some help in planning it, although suggestions are given in his section.

Session Outline

Quiet Music.

Hymn. "For the Beauty of the Earth."

Scripture.

Sentence Prayers.

Talk. (Junior leader.)

Study of the Lord's Prayer. (Adult leader and juniors who have reports.)

Hymn. "Just as I Am, Thine Own To Be."

Prayer for the Week.

Making a Prayer Poster.

Suggestions for Study of the Lord's Prayer

Have the group find and read aloud with you the Lord's Prayer, Matthew 6: 9-13.

Ask the juniors how old they think the prayer is. Remembering that Jesus taught it, they should be able to tell how long ago it was taught.

Let them think for a moment of the

many languages into which this prayer has been translated as it has been said by Christians around the world.

Lead the juniors in studying the prayer phrase by phrase, using the reports which the juniors are prepared to give. Take time for the brief stories of those who are helping to build the kingdom of God. Let these come when the phrase "thy kingdom come" is being discussed.

GUIDING THE WORSHIP OF JUNIORS

(Concluded from page 29)

He was humble, for when Governor Dinwiddie ordered that a journal he had written be published and sent to each of the colonial governors, he modestly wrote in it, "I think I can do no less than apologize for the numberless imperfections of it." He was courageous in battles with the French and English. Many times, too, he cheered the half-starved, poorly clothed soldiers by sharing their hardships without complaining.

HYMN. "America, the Beautiful."

PRAYER.

OFFERTORY.

BENEDICTION.

4. Georg Friedrich Handel

MUSICAL PRELUDE. Arranged from the "Pastoral Symphony" ("The Messiah"), Georg Friedrich Handel.

PREPARATION FOR WORSHIP. Encourage the boys and girls to think of great people not already mentioned and to tell why they believe they are great. Let them tell what they know about Georg Friedrich Handel. How did he achieve greatness?

CALL TO WORSHIP

Leader: Oh sing unto the Lord a new song:
Sing unto the Lord, all the earth.

Group: Sing unto him, sing praises unto him;
Make known among the peoples his doings.
—Ps. 96: 1; 105: 2*a*, 1*b*.

MUSICAL RESPONSE. "All People That on Earth Do Dwell" (vs. 1).

HYMN. "Now Praise We All the Great" (as in Session 1).

PRAYER.

STORY.

GEORG FRIEDRICH HANDEL, COMPOSER

On February 23, 1685, a boy by the name of Georg Friedrich Handel was born at Halle, in Saxony, Germany. His father, who was a barber-surgeon, wanted Friedrich to be a lawyer and was very much annoyed when the boy showed an unmistakable gift for music. He felt that music should be enjoyed, but not followed as a profession. Because of his father's attitude, the young musician was not allowed to practice openly. However, he smuggled a clavichord up to the attic and, at night, when all the others were in bed, he played for hours.

By the time he was seven, he had mastered the clavichord without help from anyone. His perseverance was rewarded, for the Duke of Saxe-Weissenfels heard him trying to play on a church organ some of the selections he had learned to play on his clavichord, and was amazed at his talent. When, through the influence of the Duke, Friedrich was allowed to study music, there was no happier child in the world.

Georg Friedrich Handel composed many different kinds of music for various instruments, but people know him best for his oratorios. An oratorio is a long composition for voices and orchestra or organ, with words nearly always taken from the Bible. They are called oratorios because they were first sung in the oratory or chapel of a church. His best known oratorio, which alone would have been enough to immortalize the name of Handel, is "The Messiah." It is the story of Jesus set to beautiful music and is sung all over the world.

MUSICAL SELECTIONS from Handel's "Messiah." (Phonograph records or vocal solos.)

OFFERTORY.

OFFERTORY HYMN. "Our Gifts We Share."

BENEDICTION.

WHAT PRAYER CAN MEAN TO JUNIORS

(Concluded from page 29)

wanting to share work, unfriendliness toward others, unwillingness to forgive a wrong, and substituting the right ways.

Third, prayer is a way of getting help in courageously facing hard situations of which they are conscious, such as having to confess wrongdoing, being separated for a time from the family, the losing of someone they love or have depended upon, being brave enough to do what they see as right.

Fourth, prayer is a way of expressing gratitude to God for all that he has given and done for us.

Fifth, prayer is a help in living in a Christian way. Juniors will not be quite so aware of this value of prayer, but as they use prayer and find it of practical help in the other ways that have been suggested, religious growth will naturally go on. If there is added to these uses of prayer the practice of praying in the morning as a preparation for the day, there will develop a growing consciousness of God and an awareness of prayer as being related to life in a very real and practical way.

AS THE PRIMARY CHILDREN WORSHIP

(Concluded from page 27)

3. Being Pure

INSTRUMENTAL MUSIC. "Oh, Rest the Lord."

SONG. "Praise Him, Praise Him."

CONVERSATION. While the blue in o flag says, "Be true," and the red say "Be brave," the white says, "Be pure Talk over with the children the impo tance of watching their words and a tions that they may be pure.

SCRIPTURE. Psalm 24: 3*b*-4*a*. (E plain that clean hands mean hands th have not done wrong.)

PRAYER.

STORY. A story of Washington choo ing the right way as a boy. Some sour books are, *The George Washington Bo for American Children*, "Little Geor Washington," by Nora A. Smith, in *T Story Hour*. Select a story emphasizi the cleanness of our first presider Your library will have many books.

FLAG SALUTES.

OFFERING.

SONG. "I Will Be True the Live-Lo Day."

4. Sharing with Other Countries

INSTRUMENTAL MUSIC. "Largo," Ha del.

SONG. "A Child's Day."

CONVERSATION. Have a copy of Co ping's picture, "The Hope of the World on the worship center or have it hu low so the children can study it. A questions about the children in the pi ture. Does Jesus think as much of t other children as he does of the Am ican or English child in the picture What makes you think so?

STORY. "How the Artist Forgot Fo Colors," Applegarth, in *Primary Mi sionary Stories*.

CONVERSATION (continued). If o country should be at war with anoth country, ought we to hate the people that country? Ask the children ho they think Jesus would feel about Read Ephesians 4: 32. If we have plen of food and clothing in our countr and other countries go to war with ea other and destroy all theirs, should v share with them? Help the children think about this from a Christian vie point. This is what our Bible sa about it. Read Romans 12: 20*a*.

PRAYER VERSE.

We thank Thee, Father, for thy lov
For people who live everywhere,
Help us to love all people too,
Be kind and ever want to share.

OFFERING.

SONG. "Whisper Song."

FLAG SALUTES.

H. Armstrong Roberts

Junior High Pupils WILL WORK

By DELLA C. GREEN

WORKERS with junior high pupils often say: "Boys and girls today have so much school work that they will not study church school lessons. You can get juniors to do the work outside of class, but not junior high youngsters!" This attitude spells defeat before the teachers begin. No pupil is inclined to put forth effort when he knows that it is not expected of him; neither will he start a project in which the adult leaders have shown no interest.

For several years the writer has been interested in the unusual work that is carried on with an early-teens age group in the First Baptist Church of Battle Creek, Mich. Here we find a junior high department that really "does things" under the guidance of a superintendent whose radiant personality wins the loyal co-operation of both teachers and pupils; and it seems that her fund of new ideas never fails. However, one project introduced into the department six years ago worked so successfully that for six years it has been repeated. This is the annual junior high dinner. Teachers and pupils alike regard it as the *occasion* of the year, a time when the classes demonstrate before the whole department and their invited guests some of the interesting things they have studied.

Early in December, Miss Parker, the superintendent, confers with her teachers, and at this time they decide on a general theme for the dinner program. They include in the program of each class at least one missionary project during the three years that the pupils are in the Junior High Department. Bible themes are used for the other two years. However, the recommendation of the leaders is not in the form of a final decree; rather, their suggestion is just presented to the whole department for discussion and then put to a vote. Should the pupils express a decided preference for another subject, the classes are asked to appoint representatives to meet with the teachers. At this second meeting the matter of the general theme is adjusted to meet the approval of all. Then, with the general theme in mind the classes plan the specific subjects that they will use. These are given to the superintendent and accepted as final unless two groups make the same choice, in which case the older group makes a second choice. Each class guards as a deep, dark secret every detail of its preparation in the matter of decorations and program. Even the superintendent knows nothing more about the plans until the great event, although she is sometimes suspicious because of the questions the boys and the girls must ask.

KEEN COMPETITION

The classes compete on three points: (1) the largest percentage of regular class members present at the dinner; (2) the attractiveness of their table decoration and the degree to which it is related to their theme; and (3) the effectiveness of the presentation of the theme in the program. The two latter projects must be entirely the work of the pupils, but the teachers may act as counselors when consulted by the class. Adults must not offer suggestions, but they may help the boys and the girls to discover the use of the concordance in looking up biblical

ONE OF THE MAJOR TASKS OF CHURCH LEADERS IS TO GEAR YOUTH INTO THE LIFE OF OUR CHURCHES. THEY MUST COME TO FEEL THAT THEY ARE A VITAL PART OF THE LOCAL CHURCH AND OF THE DENOMINATION, AND THEY MUST FEEL THIS WITH WARMTH AND PRIDE. IN OTHER WORDS, OUR YOUNG PEOPLE MUST OF THEMSELVES FEEL A CHURCH AND DENOMINATIONAL CONSCIOUSNESS AS THE BASIS OF A LARGER KINGDOM LOYALTY. THEY ARE NOT THE WHOLE CHURCH, NOR APART FROM IT; THEY ARE OF IT.—HERBERT W. HINES.

material, or they may recommend sources from which the pupils may get the needed information. When table decorating is under way the teachers may assist in securing needed "props" or may serve as transportation committee, but they must not help in either the planning or the actual work. At the close of the evening's program, judges present two loving cups to the classes that have been given first and second places. Judges chosen for this delicate task are persons who have no connection with the department; sometimes they are brought from other churches. This procedure insures an impartial verdict and leaves no loophope for a suspicion of favoritism.

Both the quantity and the quality of the work of these classes, as well as the total time expended in the project, show that if leaders will provide an incentive the pupils will respond. True, these teachers say that sometimes they have to do a bit of prodding at first to get things going; it is typical of the early adolescent not to do today what he can put off until tomorrow. As the work gets under way, however, the interest grows and boys and girls carry on under their own power.

THE DINNERS DESCRIBED

Would you like a word-picture of two of these dinners? Last year I arrived at the church about five o'clock in the afternoon. Amid much bustle and excitement I found a seat where I could observe the proceedings unnoticed. Boys and girls passed through the room on their way to the kitchen with "hot dishes" and other foods. Some of the mothers were in the kitchen making cocoa and buttering rolls. Through the leaded glass that separated the banquet hall from the junior room I could see the groups hurrying hither and yon, bending over tables, calling for more helpers and consulting among themselves. Yet with all the seeming confusion I was conscious that in that room young people were working with a definite purpose.

As it neared six o'clock—the time that the judges begin their work—Miss Parker found me and graciously invited me into the dining-hall to see the table decorations. I was warned not to say a word that might sway the judges in their deliberations. One class, eighth-grade girls, had arranged their table to present geographically the life of Christ. A map of Palestine covered the center of the table. Artificial grass represented the land, and blue paper under glass was used for the bodies of water. Tiny markers pointed out the principal places mentioned in Christ's ministry, and the Temple identified Jerusalem. As their part of the program this class gave an outline of the life of Christ in song and story, beginning with a Christmas carol and closing with a joyous Easter song.

Another group had chosen the life of Queen Esther. Prominent among their table decorations appeared the *gallows on which Haman was hanged!* The class must have felt that he received his just deserts, for the sinister atmosphere certainly did not affect their appetites! Their dramatic sketch was a splendid piece of work, beginning with the first scene when Mordecai challenged Esther to save her people and closing with the promotion of Mordecai to power. Between the acts a "radio announcer" from behind the screen broadcast news flashes of the persecution of the Jewish people in Europe. These ninth-graders really showed initiative in their presentation. Other groups depicted different Bible stories. The total program showed the interest and the efforts that lay behind a successful evening. Certainly the project proved that the best learning situation is the one in which the pupils follow their own interests. Equally well illustrated was the place of the teacher in providing the motivation that awakened the interest.

Last year the general theme for the dinner was "Missions around the World," and the seventh-grade girls received the large loving cup for their exceptionally fine work both in table decorations and program on "A Field in China." The decorations represented China before and after the Christian missionary had come to the country. A "Chinese Wall" surrounded a miniature village in which cannon, soldiers, shrines, and the heathen temple appeared prominently. Then around the White Cross were grouped a hospital, a school, a church, and tiny Chinese characters made from lollipops and crepe paper. Chinese hats covered the plates and were afterward worn by the girls. The members of the class had read all the books on China listed for intermediate girls and also some from the adult list. Their little dramatization called "Missionary Nonsense," was written by a twelve-year-old. In the sketch an uninterested mother was converted to the value of missionary work through a dream and the influence of her daughter's earnest interest.

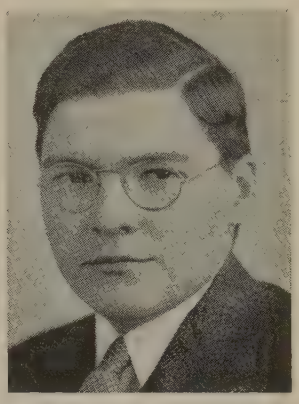
The eighth-grade girls showed Ann and Adoniram Judson standing before their home at one end of the table. In the center stood a tiny ship on a mirror to remind us of the long journey to the field of service. Small huts, a prison and a church represented the Burmese station and called to mind the trials this husband and wife endured. In the presentation of the Judsons' story a reader described the two great Christians as they reached the decision to give themselves as missionaries. Then a short dramatization showed the imprisonment and the persecution of Judson, together with Ann's courageous faith and tactful handling of the officials.

The seventh-grade boys chose Dr. Seagrave, the Waste-Basket Surgeon, as their subject, and their table gave proof of the care with which they had read the book. A small sandbox containing trees and a tiny building represented the hospital grounds. A big Bible had the place of honor at one end of the table and a large wastebasket filled with old surgical (?) instruments stood at the other. Rolls of bandages, gauze, and adhesive plaster were ranged along the table, while a map of Burma showed Dr. Seagrave's field. The two best scenes in the play that the boys gave showed the doctor serving as a dentist, pulling a tooth with a pair of large pliers, and a group of natives walking out on him in disgust as he tried to teach them.

One class of boys chose "Livingstone, Our Missionary Hero," and decorated

(*Please turn to page 45*)

A Symphony of Achievement



The B.Y.P.U. of A. will celebrate its fiftieth anniversary next July, with a Youth Conclave at Chicago. Now serving as president of the organization is Jay Hudson, of Cleveland, Ohio

FIFTY years ago next July 7 and 8, sixteen hundred Baptist youth and their sponsors from twenty-nine states, the District of Columbia and Canada assembled in Chicago in order to establish a continental organization of Baptist youth, *by* Baptist youth, *for* youth. This action registered a fast-emerging consciousness of the need for an agency that would stimulate and guide the development of organized youth work in Baptist churches.

The accomplishments of the Baptist Young People's Union of America during this span of a half-century may be designated a "Symphony of Achievement." It must be regarded as an "unfinished" symphony, however. The allegro, adante, and scherzo movements have proven most acceptable, but the future will determine the nature of the finale.

Four items suggest how the earlier days have left their marks on the endeavors of the present and point to the future.

1. The establishment of the Union and its aggressive promotion of the B.Y.P.U. form of organization and functioning entitle the Union to credit for having laid the foundations for the present Baptist youth work in the Northern, the Southern, and the Canadian conventions.

Each of these three sections of the continent has its own youth work. However, the inaugural purpose of the Union was a concern for the organized Baptist youth work on the entire continent. The intensive support which the Union had from what is now the Northern Baptist Convention area, plus the growing desire of the Baptist leadership in these other sections to have a more direct responsibility for their own youth interests, resulted in the Union's becoming limited to the youth concerns in the Northern Baptist Convention.

For some years prior to 1891, pastors and denominational leaders had become aware of the possibilities of channeling through a continental agency the rising tide of youth work in the local church. However, the passion for and the pattern of this early youth work did not arise first in the Baptist Young People's Union of America. The Christian Endeavor movement had been under way ten years before the organization of the Union.

The organization of the Union gave impetus to the topic-type of young people's prayer and devotional meeting that met previous to the preaching service on Sunday evenings. The publication and the promotion of a fine variety and a wide range of materials, and the sponsoring of conferences on the work of officers helped to develop local groups across the continent.

From the beginning the Union also crusaded for the formation and the appropriate functioning of state and provincial youth organizations. Through these agencies the Union sought to parallel its approach to the work of the local church.

2. The significant program of education and training initiated by the Union can be regarded with reason as the forerunner of the leadership education that the Department of Christian Education of The American Baptist Publication Society now directs.

The Union's leaders sought to make the local church Unions the agencies for developing an intelligent and a trained constituency. This resulted in the introduction of the threefold Christian Culture Courses which included the Sacred Literature Course, the Bible Readers' Course, and the Conquest Missionary Course.

Initiated in 1893, these courses achieved an enrollment by 1896 of such proportions that 11,445 young people were granted certificates for acceptable examinations. In 1897, certificates were granted to 14,008 in recognition of worthy examinations taken on these courses.

"Christian Culture" became a major feature of the Union's program of activity. Some of the most prominent educational leaders in the country were enlisted as writers. Co-operating with The American Baptist Publication Society, the Union published the courses in permanent form. Banners were awarded annually recognizing the states that had made the greatest achievement with each of these three courses. H. C. Vedder (author of *A Short History of Baptists*), addressing the fourth annual convention, said that when the historian of A.D. 3000 would write his "Decline and Fall of the American Republic" he would designate the Christian Culture Courses as one of the chief elements of the third great movement in the progress of spiritual life in the nineteenth century; namely, "the splendid uprising of young Christians for the salvation and the training in Christian service of young men and young women."

In 1907 circumstances counseled the transfer of this educational work and some other interests of the Union to The American Baptist Publication Society.

3. The success achieved in enlisting youth in a great enterprise became the example and pattern for other youth organizations concerned with the advance of special interests.

The immediate and sweeping success of this movement can be discerned in at least three characteristics of these earlier years: the convention attendance increase, the multiplying of local church and state units, and the reception accorded the Christian Culture Courses.

The organization convention surprised its sponsors with the attendance of 1,621 persons from twenty-nine states, the District of Columbia, and Canada. During the succeeding years that attendance steadily ascended. The Detroit convention enrolled 4,117. Indianapolis dropped to 3,500. Toronto recovered with 5,539. Baltimore stepped it up to 6,559. Milwaukee expanded it still further to 10,402. After a descent to 3,200 at Chattanooga, Buffalo topped it forever with 11,635. In the subsequent years the attendance was quite gratifying, fluctuating between 4,000 and 7,000, after which a combination of circumstances caused a gradual decline for several years. For more than ten years following the silver anniversary at Chicago in 1916, the attendance steadily climbed from 2,584 back to the 5,000 figure, with St. Paul in 1922, and Philadelphia in 1927, high-lighting these later convention attendances with 9,183 and 8,003, respectively.

Supplementing these evidences of the

success in enlisting youth came the even more significant accomplishment with the Christian Culture Courses mentioned before.

The achievements of these early years indicated that Baptist youth were ready to have their energies harnessed to compelling projects. No doubt their success contributed toward the subsequent development of the organized class movement and the special interest groups that now exist in our denomination.

4. The nature of these early convention programs and the high caliber of the personnel participating in the presentations and the discussions lead one to believe that the Union may have contributed materially toward the formation of the Northern Baptist Convention.

At the time of the organization of the B.Y.P.U. of A. the Northern Baptist Convention as we know it now did not exist. The several missionary organizations held their annual meetings at the same time and place. Generally occurring in May, these came to be known as the May Anniversaries.

In 1909 the Northern Baptist Convention was formulated officially. It is not unreasonable to believe that a decade and a half of these B.Y.P.U. of A. conventions, all but four of which were held in Northern Baptist territory, had revealed the value of gatherings and programs of this kind to supplement the work of the May Anniversaries. Incidentally, the records of the Union reveal that the years 1905 to 1915 marked the low ebb of its history.

The Baptist Young People's Union of America now is prepared to bequeath the heritage of a demonstrated capacity of youth for Kingdom service to the Baptist Youth Fellowship which the Northern Baptist Convention is considering.

BROTHERHOOD IN ACTION

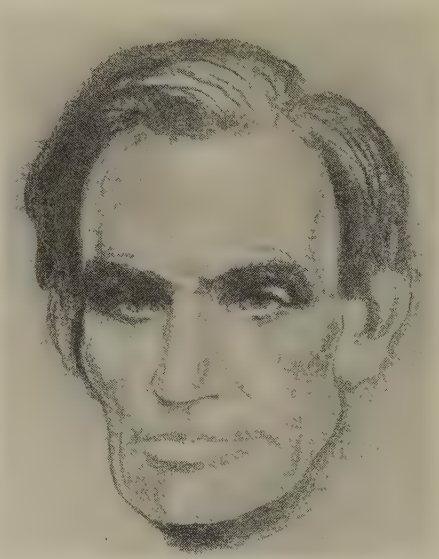
(Continued from page 10)

confidence and good will of the natives of Scotts Run, so that they might introduce the way of love and nonviolence and co-operation in helping a little mining town solve its problems!

RESULTS

I wondered about the results. Aside from the beans that the campers had picked and the land they had cleared and the work they had done in the bakery and the salvage shop, what had they accomplished of permanent value?

"Well," David Swift said carefully, "the students themselves have learned to live together. One of the strongest assets of a work camp is the fact that students are forced to live and work, in weary



LINCOLN

Drawing by Boardman Robinson

The work of Boardman Robinson throbs with a sincerity and a searching truthfulness that are rare among modern artists. Born in Nova Scotia, educated in Canada and England, he received his art training in Paris.

The sobriety, depth, and vigor of Robinson at his best are epitomized in this superb head of Lincoln. It is the conception of a thoughtful, sincere thinker and artist pondering the essential personality of one of America's greatest leaders, one of the world's best known heroes.

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discouragement as well as in exhilaration, with persons who rub them the wrong way. As Jesus suggested, to do good for one's friend is easy; growth lies in having to come to grips with the problem of how to treat one's enemy."

"And what else?"

"They have acquired tact, a practical ability in handling people, and an understanding that a fair share of all life is, on the surface, drudgery."

But what about the natives of Pursglove and Jere (pronounced Jerry), the two little towns in Scotts Run? Did the campers have any effect on them? I thought I could get that best from the people concerned, so I strolled through the dusty streets of Jere. An old Negro tilted his chair against the brick wall of the little co-op bakery. What did he think of the idea these young people were boosting?

"No, sah." He was good-natured but firm. "I don't do no co-opin' with them folks. Why? Well, I'll tell you." He settled himself more comfortably, pulled his hat farther down against the sun's rays.

"It don't stand to reason, mister. Them folks ain't doin' somethin' for nothin' Nobody does that. No sah, somebody makin' money outa this co-op, an' the ain't gonna use me for their scheme Why don't they pay with money, if it on the level, hey?" He beamed at u triumphantly. "Why do they pay in th scrip stuff?"

He listened to the explanation of th "scrip stuff" skeptically. "No, sah," h repeated at the end. "Can't make m believe folks're payin' good money t come down here an' help people the don't even know. Somebody's maki money outa this, you mark my words."

Inside the bakery was Thomas Boswel Negro caretaker, and John Granish, 5 year-old unemployed Jugoslavian mine Thomas was selling two loaves of brea to John, a member of the co-op. Wha did he think of the co-op idea?

"Well, I'll tell you," said Thomas Bo well in a soft drawl. "You see that sto over there?" He pointed to a heavy iro range in one corner of the building. " couldn't even budge that stove mysel if I wanted to move it. It's too heav for me. But you get all the men aroun here liftin' together an' we could mov that stove without no trouble at all." H beamed at us. "That's what this co-opi is. We all got troubles, but if we tackl them together, we'll lick 'em. I'm for i mister. I'm for it!"

"Yes," agreed Camper Bill Ellis whe we were back at the shack, "that's abou the situation. Some of them see wha we're getting at, like Thomas Boswel The others hold back. They've bee kicked around so much! They've neve known anybody to do anything for ther without hoping to make something ou of it. And, too, a lot of them still hop that the high wages of mining will com back. They can't reconcile themselve to working hard all day for such poo pay. One unit of scrip is about equa to twelve and a half cents, you know It means working for twenty-five cent an hour."

Another camper spoke soberly. "I'v been to work camps before, but onl where the project was all laid out befor we got there. This summer has taugh me a lot." He paused, seemed to b groping for the right words. "I used t think that the solution for situations lik this could be found in the organizatio of labor and in more progressive socia legislation. Now I know that it's muc more complex than that. Many of thes men are not merely unemployed; they'v become unemployables. Relief, which i a necessity to avert starvation, become an evil when it encourages men to los ambition and to acquire a philosophy o 'the world owes me a living.'"

"And how do you think the solutio will come?"

(Please turn to page 42)

THE ROGER WILLIAMS CLUB MEETS EACH WEEK IN THE BEAUTIFUL CHAPEL OF THE FIRST BAPTIST CHURCH OF REDLANDS, OF WHICH DR. LEWIS JACOBSEN IS THE PASTOR

Redlands First Baptist Interests Students

By HAROLD S. WOOD[1]

AT the University of Redlands in Redlands, Calif., the First Baptist Church sponsors a student program that is arousing great interest. An evidence of its popular appeal is shown by the fact that during the first semester of 1939-1940, 74 per cent of the Baptist preference students participated in some part of the program.

This work is carried on as "The Roger Williams Club," under the direction of a cabinet of college young people together with Dr. Lewis Jacobsen, pastor of the church, and Harold Wood, Secretary of Christian Education. Most of the features of the project are planned for Sunday. The Sunday program starts at 10 o'clock when the students gather at the First Baptist Church for a period of Bible study, under the leadership of Mrs. Colena M. Anderson, the popular wife of the president of the university. Prof. Robert H. Lynn, head of the Department of Religion at the university, also assists in teaching this class.

Following their study session, the young people attend the morning worship of the church. Many of the club members sing in the choir and participate actively in the service in other ways.

At 6.30 in the evening the students return to the church for a unique Church Night program. While classes are being held for the adults, the college group conduct their discussion meeting. These sessions are built around the general theme "Learning for Life." The club invites various specialists to speak to them. At the close of the talk, ample time is given for discussion and questions. Some of the topics considered this semester have been Co-operatives, Labor and Its Problems, The World Mission of the Church, Developing Personal Christianity, The Christian Family, and Developing Christian Attitudes. In order to consider the question fully, the young people hold three meetings on each subject. Professor Neal Klausner, head of the Department of Philosophy, serves as the adviser of this evening group.

The Roger Williams Club then joins at 7.30 in a Worship Half-Hour.

At 8 o'clock the Fireside Hour, a period of fellowship among the students and faculty, begins. This popular phase of the program is held in the homes of the faculty and certain church members. The young people aim this year through the Hour to have the members of the club meet and know the names of two hundred other students by the end of the semester. These informal get-togethers furnish the club an excellent opportunity to get acquainted. After refreshments, the group joins in a time of fellowship singing. Occasionally members of the faculty or the students talk informally about experiences they have enjoyed. The evening is concluded with a devotional thought, the singing of the Fireside Hymn and the playing of Taps.

In addition to carrying on the Sunday program the Baptist group co-operates with the Christian Activities Committee of the university and the interchurch Youth Council.

The club holds one social event each semester. The fall semester of 1939 featured an international party held at the president's home on the campus. The big meeting of the second semester was a semiformal banquet on April 20. Dr. Elmer A. Fridell, then president of the Northern Baptist Convention, spoke at this occasion.

Each week during the college year every one of the Baptist preference students is personally invited to participate in the program of the following Sunday. This invitation serves not only to advertise the club, but also cultivates a feeling of friendship among the students.

The Roger Williams Club publishes a news-sheet each week. Bill Fridell edits this interesting publication.

Young people attending a Christian university compose a group that differs entirely from that found in most churches. With this fact in mind the Redlands Church has striven to develop a program that will appeal to these students. It is the primary aim of the leaders that the students upon graduation will return to their respective communities not only more valuable to society, but also more helpful to their local church. For they will have had, in addition to their academic accomplishments, a real experience in Christian fellowship and training while in college.

EVERY STUDENT AT THE UNIVERSITY OF REDLANDS FINDS A WARM WELCOME AND A PLACE OF SERVICE IN THE ROGER WILLIAMS CLUB AND THE FIRST BAPTIST CHURCH

Ralph Berry

[1] Secretary of Christian Education and Director of Student Work, First Baptist Church, Redlands, Calif.

Ralph Ber

Program Pointers

For Installing Junior High Officers

By FRANCES BERRY

ONE of the first requirements of a well-organized Junior High Department is the election and the installation of officers at stated periods.

The election of officers is usually preceded by a meeting of the nominating committee composed of representatives from each class in the department guided by a sympathetic and understanding adult counselor. It is important that the young people themselves take the initiative, if possible; in many cases this provides their first experience in "self-government."

The installation service should be regarded as a rather solemn but informal occasion. The boy or the girl of this age will appreciate the fact that confidence has been placed in him by his fellow-members and will act accordingly in taking over his responsibilities as a leader of the group.

In choosing a chairman for the service many qualifications should be taken into consideration. He should be a person who strives to live by Christian principles, but it is also essential for him to have a pleasing, winning personality. Of course, he should be interested in young people of this age and should have their interests at heart. Any insincerity on the part of the leader is quickly felt by a "teen-age" person.

A few simple properties will add greatly to your service. In the plan described below the only necessary properties were: a Bible, a lighted candle, one unlighted candle for each officer being installed. The inexpensive candleholders are small individual pie tins enameled white, with the candles fastened in the center of the tin by a small band of white cardboard.

The following service was presented recently in a Junior High Department:

(The officers to be installed stand to the right of the chairman, each holding an unlighted candle.)

LEADER *(Used as a Scripture Reading, Matthew 5: 13-16, then spoke as follows):*

To you, the newly elected officers, I offer these words as a challenge. To you who will follow the leadership of this group the words are also a challenge. As we face this lighted candle, let us think of these verses so often repeated unthinkingly. You who are about to enter positions of leadership and responsibility have accepted a charge. Perhaps some of you have accepted it lightly. Perhaps some of you have accepted it because you love to serve. Some of you are hoping for praise and self-honor. None of us likes to do a thing without credit. It requires considerable greatness of soul to enable one to do a task not caring whether credit for it comes to us or not. Yet think of these words (evidently Jesus understood our feelings), for he says, ". . . . see your good works, and glorify your Father who is in heaven."

SOPRANO SOLO: "My Task."

LEADER:

"A charge to keep I have, a God to glorify." Each one of us today should say these words solemnly to himself. Whether you are an officer or a follower, you have a charge and the way in which you fulfill it, humble or pretentious though it may be, will bring glory (if you are a follower of the Christ) not to yourself, but to your God.

The story is told of an Englishman who took an American friend to hear the Rev. Charles H. Spurgeon preach. As they came away from the meeting, the Englishman said to his friend: "Well, what did you think of him?" "Whom?" asked the American. "Why, Spurgeon, of course!" exclaimed the Englishman. "Oh," replied the American, "to tell the truth, I was not thinking of Spurgeon. I was thinking of his Christ."[1]

It is hard for us to imagine a Christian so Christlike that his personality is swallowed up in that of the Master's. That one sees in him, not a good man, but Christ, yet that is the aim of all who ever catch the selfless spirit of Jesus.

(Each officer steps up in turn and lights his candle as the following cha lenge is given, then takes his place at th left of the chairman.)

LEADER:

(To the President) Your task as pres dent requires knowledge, enthusiasr and the ability to guide others. At tim it may be difficult but "Be strong and good courage, be not afraid, neither b thou dismayed, for the Lord thy God with thee whithersoever thou goest."

(To the Vice-President) As vice-pres dent you shall be of greatest assistance the president, as well as fulfilling dutie of your own. Look to God. "In all th ways acknowledge him and he sha direct thy paths."

(To the Secretary) Some of the esse tials of your office of record-keeper wi be truth and faithfulness. "Happy the man that findeth wisdom and th man that getteth understanding."

(To the Program Chairman) You office as program chairman will be co cerned with bringing things of educ tional, cultural, or spiritual interest t your group. "Study to show thyself a proved unto God, a workman that nee eth not to be ashamed, rightly dividin the word of truth."

(To the Devotional Chairman) Eac of us has great need of spiritual su tenance. Your task, as devotional cha man, is vital to your group and you wi need spiritual strength to fulfill i "They that wait upon the Lord sha renew their strength, they shall mou

[1] From *The Secret Place* for Saturday, Feb. 10, 1940. Vol. 2, No. 4.

up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

(To the Social Chairman) As the social chairman you will encourage fellowship and friendship. Play is essential to life. In its place, it can be as helpful and as uplifting as education or worship; it fills a special need. "A merry heart doeth good like a medicine."

(To the Music Chairman) We challenge you to direct your group toward a love of music that makes each service more worshipful and that may be of more good than speech or action. "Make a joyful noise unto the Lord . . . . serve the Lord with gladness, come before his presence with singing."

Let us conclude our service by praying together the Lord's Prayer.

An Installation Service

For Officers in the Young People's Society

CALL TO WORSHIP.

Leader: Lift up your hearts.
Group: *We lift them up unto the Lord.*
Leader: O Lord, open thou our eyes.
Group: *That we may behold wondrous things out of thy law.*
Leader: O Lord, open thou our lips.
Group: *And our mouth shall show forth thy praise.*
Leader: Praise ye the Lord.
Group: *The Lord's name be praised.*

HYMN. "O Master, Let Me Walk with Thee."

(Turn out the lights and light one central candle, taller than the ten grouped around it, to represent the presence of the light of Christ.)

PRAYER.

SCRIPTURE SELECTIONS.

YE ARE THE LIGHT OF THE WORLD

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and the Gentiles shall come to thy Light, and kings to the brightness of thy rising (Isa. 60: 1-3).

The path of the just is as the shining light
That shineth more and more unto the perfect day.
(Prov. 4: 18)

Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven (Matt. 5: 16).

POEM. "Hold High the Torch" *(Read by the retiring president).*

Hold high the torch! Do not forget its glow,
It was given you from other hands, you know,
'Tis only yours to keep it burning bright,
Yours to pass on to those who need its light;
For there are many feet that you must guide,
There are many who go marching by your side,
Their eyes are watching every tear and smile,
And efforts that you think are not worth while
May sometimes be the very help they need—
Actions to which their souls would give most heed.
So, in turn, they'll lift it high and say,
"I watched my friend carry it this way."
So lift high the torch! Do not forget its glow;
'Twas given you from other hands, you know.

LIGHTING THE TORCHES. *(Each officer lights his candle from the central taper as he speaks)*

Adult Counselor:
Behold, I kindle now the light of *Leadership,*
That guidance for youth in ways of right may be assured.

President:
I kindle the light of *Hope,*
With a sincere hope for a year of worthy achievement.

Vice-President:
I kindle the light of *Truth,*
Representative of our search for things that endure.

Secretary:
I kindle the light of *Love,*
Symbolic of the holy fellowship of Christian youth.

Treasurer:
I kindle the light of *Faith,*
By noblest living made perfect.

Devotional Chairman:
I kindle the light of *Idealism,*
To which we are inspired in devotional experience.

Stewardship Chairman:
I kindle the light of *Consecration,*
Remembering talents, time, and possessions that need to be devoted to God's work.

Service Chairman:
I kindle the light of *Service*
In recognition of Kingdom causes that require the best efforts that we can give.

Fellowship Chairman:
I kindle the light of *Joy*
That comes in highest degree where high-minded youth gather for purposeful activity.

Pianist:
I kindle the light of *Beauty,*
Which is to be found in all the arts and enjoyed especially in the harmonies of sacred music.

POEM. (Suggest "The Faith of Christ's Freemen," by Thomas Curtis Clarke, *Quotable Poems,* Vol. 1, p. 101.)

HYMN. "O Jesus, I Have Promised."

CONSECRATION PRAYER.

WHY
RELIGIOUS DRAMATICS?

By Lucy Wetzel McMillan

1. *To celebrate seasons of special significance.*
2. *To challenge others to Christian service.*

At the Easter season, church bulletins and newspapers announce the special services in dramatic form. Players present the story of the empty tomb; they portray the women and the disciples who came to it, and the sorrow that changed to exceeding joy when they heard the message of the first Easter morning, "He is not here. He is risen!" Early on Easter morning hundreds of people make pilgrimages to some place outside their city, to witness pageants. Players and audience both feel anew the significance of Christ arisen.

Not only Easter, but any holy day, may be fittingly celebrated by reliving, even if only for one brief moment, a great soul-stirring event. Religious drama may stab us awake to great truths, widen our understanding, and make of us better Christians.

Many of the plays used during Holy Week or within the season of Lent picture in vivid form events closely related to the suffering and the triumph of our Lord. *The Terrible Meek,* by Charles Rann Kennedy, is one of the most notable and well-known examples.

Such plays as *The Passing of the Third Floor Back,* by Jerome K. Jerome, and *The Tinker,* by Fred Eastman, combine fantasy with modern situations. They cause us to search our own hearts. They make us know the meaning of Christ's teaching, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(*Please turn to page 45*)

How Is Your Pronunciation

OF BIBLICAL NAMES?

By SARA SPRCTT MORROW

IN many magazines we see articles on pronunciation and find quizzes on various subjects.

Unless a person has been associated with, and surrounded by, only those who speak correctly, he will find it necessary to pay particular attention to the pronunciation of words.

Not many of us have been fortunate enough always to hear the proper pronunciation of biblical names. There is not the choice that we find in speaking our names today. Scholars who translated the Bible tried to give us as nearly as possible the original Greek and Hebrew pronunciations of the names of people and places.

Our reading of the Bible and religious literature will prove more interesting if we will pay close attention to the proper pronunciation of proper names used in them.

Few words have received more inattention and careless pronouncing than BAP-tist. Please don't say BAB-tist!

Another old offender is Eunice, the mother of Timothy. It is properly u-NI-see and not U-nis, as we would call the name today.

A ruler of the Egyptians, a Pharaoh, was called FAIR-o, not FA-ro.

You remember Peter raised Tabitha from the dead. She was the same disciple known also as Dorcas. Her name should be pronounced TAB-i-tha, not ta-BI-tha.

JOSH-u-a led the children of Israel (and let's pronounce it as though it were spelled IZ-ra-el).

The leprosy of NA-a-man (a three-syllable name) was healed by the waters of the river Jordan, pronounced as spelled JAWR-dan not JUR-dan.

Moses received the tablets of the law from Mt. Sinai. It should be spoken of as Mt. SI-ni (both *i's* long) since the biblical pronunciation gives it only two syllables. Moses' brother Aaron, was called AIR-on.

Among the weeping women at the Cross of Calvary was Salome, which is a three-syllable name, sa-LO-me.

The apostle appointed to take the place of Judas, the betrayer of Christ, was math-I-as not mat-THI-as.

Naomi, whose name we always couple with that of Ruth's, was called na-O-mi although we are accustomed to saying na-O-my.

The names of several important places are often mispronounced. Some of the most common offenders are:

Caesarea, which is ceez-a-RE-a and not cess-a-RE-a.

Phillipi, which is fi-LIP-pi and not FIL-i-py.

Asia is A-zha and not A-sha.

Jerusalem should be called je-ROO-sa-lem, never je-ROO-za-lem.

Paul was shipwrecked at MEL-i-ta and not mel-E-ta.

Perhaps it will be well to finish our quiz with the place where the first known confusion of tongues occurred. The tower of Babel was called BA-bel and not BAB-el.

A NEW BOOK

for Church School Workers

Nothing Ever Happens—and How It Does. By Dorothy Canfield Fisher and Sarah N. Cleghorn. Published by The Beacon Press, Boston, 1940. 180 pages. Price, $2.00.

Leader's Guide (for use with *Nothing Ever Happens*). By Grace E. Mayer-Oakes. 84 pages. Price, 50 cents.

"Nothing ever happens!" Oh, yes, it does—sometimes—particularly when we get a book like this to review. First comes that exciting "stretched" feeling just above the ears; the kind you get when your brain begins to work. Then come tumbling all the ideas on the ways the book can be used.

Dorothy Canfield Fisher and Sarah N. Cleghorn, both well-known Vermont writers, have put together sixteen stories of real people—stories of mistakes and how they were overcome, stories of kindnesses, stories of perplexing situations. But the stories are not merely accounts of incidents that took place. They are revelations that burst upon a reader and make him want to tell them to someone else, to discuss the story as told and to ferret out the deeper meaning involved.

Told so simply that junior high boys and girls will appreciate and understand them, the stories nevertheless will impress older groups with their wisdom and clarity. Witness particularly the story, "Who Was To Blame?" This deals with the typically early adolescent trait of falling into a grand fracas without regard to clothes, to furnishings, to property rights—and then ruefully facing the consequences with a "We never thought. But anyway it was so-and-so's fault!" Youngsters will see in the story their own behavior problems; older readers or listeners will see in it a stud that can be carried on and up even the discussion of war and peace. order to handle these discussions mo easily, Grace E. Mayer-Oakes has pr pared a leader's guide that sugges leading questions, possible activities, an helpful source materials.

Workers with all adolescent grou will find in the book something new f discussion material. Camp groups ca use it for a study course, junior hig or young people's societies will spen many meetings on the implications i one story. Leaders of worship servic will rejoice in the worship though available. Certainly every leader wh works with a group of adolescents wi find here valuable source material f every phase of the work.

An Unfulfilled Prophecy

THE place was a one-room, earthe floored cabin near Hodgenville, K The day was February 12, 1809. A poo woman, keen, dark, and lonesome, la upon the bed. Her baby, only a fe hours old, nestled against her breas Her nephew, Dennis Hanks, a nine-yea old lad, stood breathless beside her. On a few minutes before, Tom Lincoln, th vagabond farmhand and carpenter, litt Abe's father, had stopped at the Hank farm to tell them that Nancy had give birth to a son. Dennis had run as fa as he could to see his new cousin. H asked Nancy to let him hold the bab and she consented. But little Ab promptly wailed, and nothing Denn could do would quiet him. Finally, ha in disgust, half in mirth, he handed th baby back to Nancy, "Take him, Aun He'll never come to much!"

A GOOD OFFICER of an Organization Is

Anxious to co-operate with other office and members.

Grounded in essentials of parliamenta law.

Orderly in presenting reports.

On time for meetings.

Determined to improve his organization record in all ways.

Open to suggestion.

Fair-minded in his judgment.

Faithful in carrying out orders.

Informed thoroughly as to his duti and responsibilities.

Clear-cut and concise when giving in formation.

Enthusiastic in supporting his organiz tion.

Ready to do all he possibly can for it.

A Pantomime Party

By ELINOR ANDREWS

Illustrations by Harry Goff

THREADING A NEEDLE MADE A GOOD SHOW

HOW about giving a new kind of party tonight? All in pantomime! Here is the way to do it.

As each guest arrives give him or her a folded slip of paper, warning each not to reveal what appears there.

Seat everyone at one end of the room and at the opposite end arrange a chair and a low table between two lamps. Here is your stage, and each person may rearrange it to suit himself.

Then ask the guest who holds Slip No. 1 to step forward. Explain that each one in turn must act out silently the words found on his paper. He may display his full imaginative ability, but may not utter a word to help out his little act. Of course, your slips will contain suggestions appropriate to the pantomime ability of your guests.

No. 1 found on her slip, "Make an apple pie."

She put on an imaginary apron, fastening the straps at the back. Then she sat by the table and reached into an imaginary basket of apples. One by one she took out the apples and pared and sliced them.

Then, apparently, she turned some pie crust out of a bowl and rolled it out. After laying in a lower crust and fitting a top crust over the apples she had set in the pie plate, she held up the resulting work in her hand and trimmed off the edges. Then she pricked it all around with a phantom fork.

Turning toward the stove, which was not there, of course, she opened the door and set the pie in the oven, consulting her wrist watch after she had slammed the door.

As soon as she had finished and turned smilingly to the audience, someone exclaimed, "I bet that apple pie will be good!"

No. 2 proved to be a jolly young man. First of all, he set six straight-backed chairs in two rows, facing each other. His slip read, "Be a baby waking up in his crib."

Fortunately this youth had no self-conscious or shy characteristics, so he entered into the part with spirit. He stretched himself out on the double set of chairs so that he did look rather like

APPARENTLY THE PEOPLE IN FRONT OF HIM WERE VERY TALL

a large-sized baby as he peered out through the slats in the backs of the chairs.

He opened his eyes, blinking and winking at the light, nestled a bit, waved his hands, kicked up his feet, and apparently played with his rattle. Then he began to show signs of whimpering and to listen for approaching footsteps. More cries and more listening, then he settled down to some prolonged yelling.

This was so well done that the audience settled down to some prolonged clapping and someone exclaimed, "A baby waking up!"

The girl who held Slip No. 3 sat before a phantom mirror and carefully put on her make-up, sometimes stopping to take up a hand mirror to look at her back hair and pat her curls. Intently she applied the imaginary rouge and powder and lipstick. After she had finished to her own satisfaction she put on her hat and drew on a pair of gauntlets before she went out the door.

The second young man evidently sat in a concert hall, for he arranged the chairs in rows and seated himself in the second row. Apparently the people in front of him were very tall. Such efforts as he had made to see around their heads! But when he peered on one side they would invariably move the same way and he would have to shift.

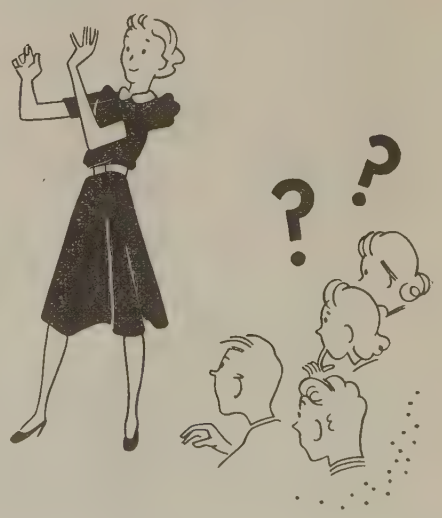
He beckoned to the usher to request that the large hats be removed; he sat up in his chair as high as he could. Finally he slumped down in his chair for a few moments, and then muttering all sorts of imprecations he gathered up his coat and hat and left the place with an angry scowl on his face.

Another act consisted of a girl who seemed to be serving tea to a group of friends. She went through all the motions of finding out if they preferred one lump or two, and cream or lemon. Then she handed each cup to the guests and offered plates of cakes, all the while keeping up a running fire of noiseless comment.

One youth placed a phantom stepladder carefully before a cherry tree, climbed it, and picked cherries. He put them into a basket, but often sampled the fruit, some of which proved so sour that it puckered his lips before he threw

(*Please turn to page 45*)

SHE HELD UP THE RESULTING WORK IN HER HAND AND TRIMMED OFF THE EDGES



Dedication

By Claiborne M. Hill[1]

(To be sung to the tune of "Finlandia")

We give thee thanks, O God of our salvation,
That thou didst send thy Son to live and die,
That we through him might be a new creation,
And live by faith in him who dwells on high;
To serve in love with truth our fellowmen,
That by thy grace they may be freed from sin.

We give thee thanks, O Christ our blest Redeemer,
That thou didst send thy first disciples forth,
To bring to men that message of redemption
That they might have the more abundant life.
We, too, have heard thy call to serve our day;
And for thy help in this high task we pray.

We pledge to thee, O Lord of our vocation,
Ourselves, our strength and all that in us lies;
In high resolve and true and deep devotion,
That our high calling we will magnify
And may thy Holy Spirit in us dwell,
That by his Power, for thee we may prevail.

What Church Membership Should Mean

1. An unlimited opportunity for growth and development in the Christian life.
2. A wonderful opportunity for service.
3. An outlet for all our talents to be used worthily.
4. The finest fellowship that one could desire.
5. The best investment, where the returns are better than gold.
6. A place where a Christian can give his best and look for the best in others.

GOD AND HARLEM

(Concluded from page 11)

a church job, even so rarely, and find a note after our names: 'Negro representative!' That's condescension, isn't it? Aren't we all Christians, and should we not stand as equal in the church as we stand in sight of God?

"I know—oftentimes it's our own fault. Too many of our Negro Baptist preachers want patronage. The masses of our people want not patronage but a chance. I pray God they may get it before it's too late. Now be careful how you say this, will you? I distinctly do *not* want to speak belligerently, and definitely *not* to confuse the issues or start trouble—but I want to tell you about a little trouble we had up here some time back, and its significance to us all, black and white together.

"Back in March of 1935, a dusky little Puerto Rican boy tried to steal a penknife in a white-owned department store on 125th Street—and got caught at it. Two white floorwalkers picked him up and carried him out of the place, screaming and kicking; five hundred Negro customers saw it, and what happened? Why, a riot happened. In two shakes of a lamb's tail they had torn the store half to pieces; word flew along Seventh Avenue that a Negro boy was being beaten to death—which he wasn't—and in a few hours there was hardly a solid pane of glass left in a white-owned shop for blocks along Seventh Avenue. It was the worst disturbance we'd had in Harlem in thirty-five years—as regrettable as it was unnecessary.

"It did something to us; the furor subsided, but the heat of that moment welded Harlem into a unity it had never had before. Harlem felt its power; Harlem became conscious of an ability to make itself heard among those who ran their city. I wish every church in America would understand that, for it is a Damoclean sword over our heads—over all our heads.

"That the Negro in this country is becoming more and more united and conscious of his power none of us can doubt. That's no cause for worry—provided! The question that should be worrying the church is not 'Is this unity and power to be allowed to develop?'—(they can't stop it!); the question for us to be thinking about, as Christians, is, 'Shall they be united in sympathy and understanding and in a Christian philosophy of life, or shall they be united in desperation—as they were in the 1935 riot?'

"Believe me, my friend, it is important for the church to decide whether she is to stand aside and let some secular agency or agencies lift this race to its rightful place, or step in where she belongs and do the lifting herself in the name of a Christ who died preaching brotherhood. Believe me, the Negro wants the church to do just that. He is naturally, instinctively religious. Have you heard him sing the spiritual, 'Nobody Knows the Troubles I've Had, Nobody Knows but Jesus'? It is a sad song, a pain-song, but hardly are those sad words out of his mouth when he cries, 'Glory, Hallelujah!' Instinctively religious, I say, just as you are. He's fed up with Seventh Avenue; he wants to walk the glory road with the rest of humanity—and why shouldn't he?"

Aye—why shouldn't he? Pushing our way home through the Seventh Avenue crowds, through little mobs of playing children and shopping mothers and little knots of unemployed men just talking . . . . we passed a doctor's office, a church, an art studio . . . . we got some of the swirling black dirt of Seventh Avenue in our eyes and we knew why they were fed up with it and we thought of Aggery of Africa, that gallant black gentleman who used to say, "You can play one kind of tune on just the black keys of a piano and you can play another kind of tune just on the white keys, but if you want to get out of that piano all there is in it, you play on both! And when God Almighty wants to get all there is out of humanity he uses both the black man and the white man to get his divine melody!"

I looked back at the twin towers of Abyssinian before I dived down into the subway, saw them silhouetted against the back-drop of the sun sinking over Harlem, thought of the divine melody I had heard being played under those towers, and it came to me that I'd be proud—proud!—to belong to a church like that.

BROTHERHOOD IN ACTION

(Concluded from page 36)

"By such a personal understanding of people and problems as we have acquired here this summer," he replied. "By the bringing of a different attitude toward life to the younger people, as the girl campers have done in their recreational activities. By, finally, attempting to put into universal practice the teachings of Jesus: 'As ye would that men should do unto you, do ye also unto them.'"

Other denominations have been watching the progress of the Friends' work camps with admiration and a touch of envy. They covet for their own young people the experience that work campers have. Some of them already are experimenting with their own camps; others are still in the talking stage. Certainly regardless of exactly when and how those discussions and experiments materialize, the Friends' work camps are making the sort of Christian testimony that will win the applause of Christians and the respect of non-Christians everywhere. For as the apostle pointed out long ago, "love never faileth."

[1] President Emeritus, Berkeley Baptist Divinity School, Berkeley, Calif. Used by permission of the author.

HELPS FOR THE LEADER

of the Intermediate Society

FEBRUARY 2

BEYOND OUR OWN CHURCH WALLS

By Patricia W. Wells

Scripture: Matthew 28: 16-20

Of course, you have read the material in *'Teens*, for February 2, page 38, and have it at hand as you make plans for your meeting. Additional material may be found in your state Baptist news bulletin, copies of which you can borrow from your minister or buy from the state convention offices. Other publications that may prove useful are *Missions, A Book of Remembrance*, and this BAPTIST LEADER. If you will write to the American Baptist Foreign Mission Society, 152 Madison Avenue, New York, N. Y., you can obtain copies of the new folder for this year's World Day of Prayer.

You may find it helpful to subdivide the topic into three sections — the church's service (1) in the community, (2) in America, (3) in the world. It might be interesting and different even to divide your meeting in three such parts, with a brief worship service for each part. These services would include a hymn, a few verses of Scripture, an illustrative story or poem, and a prayer.

Suggested Meeting Plan

I. HYMN. "Who Is on the Lord's Side?"

SCRIPTURE. Luke 10: 30-37.

PRAYER.

PRESENTATION AND DISCUSSION of the first part of the topic, "Beyond Our Own Church Walls—In Community Service," stressing the part your Intermediate Society can play.

II. HYMN.

"Where Cross the Crowded Ways of Life," or

"O Master, Let Me Walk with Thee."

SCRIPTURE. John 15: 12-13.

READING. "Abou Ben Adhem," by Leigh Hunt.

PRESENTATION AND DISCUSSION of the second part of the topic, "Beyond Our Own Church Walls—In America."

III. SCRIPTURE. Matthew 28: 16-20.

PRESENTATION AND DISCUSSION of the third aspect of the topic, "Beyond Our Own Church Walls—Around the World."

HYMN. "Fling Out the Banner! Let It Float," or "Jesus Shall Reign Where'er the Sun."

PRAYER AND BENEDICTION.

Possible Projects

Plan to discover unchurched youth in your community and ask each member to bring a young person to the next meeting. Be sure to make this meeting especially interesting so they will desire to come again.

If there is a Christian Center or other home mission project within visiting distance, by all means plan a trip. Many centers have certain open-house times when they like to receive visitors, but you will be welcome any time, and you will find it well worth your effort.

Find out, through your pastor, the missionary society, or the state convention offices, whether or not your church sends a missionary to the foreign field. If not, get the names and the addresses of missionaries from your state. Try to follow up the work of at least one such missionary, reporting to the group from time to time, taking turns writing, and, of course, remembering him or her in personal and group prayers.

FEBRUARY 9

YOUTH IN CHINA TODAY

By Gertrude J. Rinden

Scripture: John 10: 10b

These "Helps for the Leader" are based on material that appears in *'Teens* for February 9, page 46. Read that material and then turn to the following suggestions to develop your meeting.

Since it is through singing and parades and patriotic meetings, and most of all through the daily flag ceremonies, that Chiang Kai-shek makes the students want to do hard jobs for their country, you ought to have some of their symbols of patriotism on display before your American group. Make the new Chinese flag from crepe paper and set it in a prominent place. Try the following arrangements and see which you like best. You might keep this setting throughout the three weeks, or you could have a different one for each meeting.

1. China's flag on one side of your worship center and the United States flag on the other.

2. Group the Chinese, the United States and the Christian flags together, with the Christian flag in the center and rising higher than the other two.

3. Arrange the Chinese flag over a picture of Sun Yat Sen and on the opposite side of the room, arrange the United States flag over a picture of George Washington.

4. Set the two national flags in one standard with the Chinese symbol for "New Life" (see cut in next column) on a scroll tacked to a staff in the center.

5. The Chinese flag on the left, the scroll with the symbol for "New Life" in the center, and a large map of new China on the right.

6. Two deep blue crepe-paper scrolls on either side of the Christian cross. One scroll would present the characters for China (see this page); the other scroll would show the characters for "New Life." Make the characters in black ink on red paper and paste them to the blue background.

Ask someone to memorize "San Min Chu I," and recite it for the group. This would be very effectively done in a presentation of the Eight o'Clock Flag-Raising Ceremony. The whole group could take part in this with just a little preparation on the part of the few needed for the flag-raising, the reciting of the anthem, and the short talk by a student. If you do this at the beginning of the meeting, have a short worship service at the close of the discussion.

A Suggested Order of Worship

SOFT MUSIC.

CALL TO WORSHIP. Jesus said, "I came that they may have life, and may have it abundantly."

HYMN. "O Master Workman of the Race."

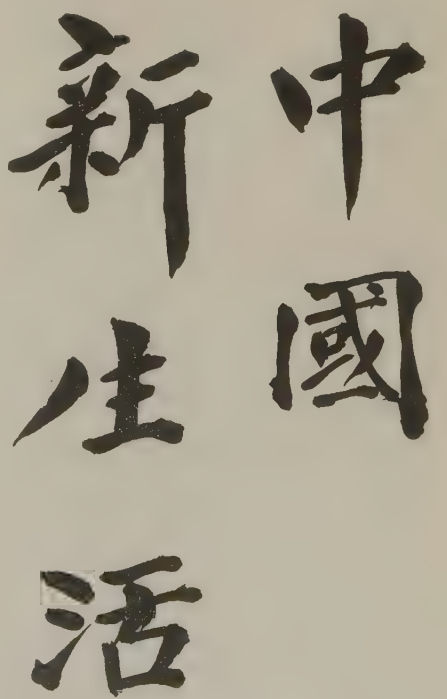
RESPONSIVE READING:

Leader. Jesus said, "I am the way, and the truth, and the life."

Group. We would make Jesus and his way of living our *highest* loyalty.

Leader. Abraham Lincoln said, "God must have loved the common people because he made so many of them."

Group. We would be loyal to the memory of Abraham Lincoln and to his ideals of service.



NEW LIFE CHINA

Leader. Chiang Kai-shek said: "I am not a war lord. I am going to pay attention to the livelihood of the common people."

Group. We would be loyal to China and to her leaders.

Leader. Young people, China's schools are working hard to bring new life to village people.

Group. We would be loyal to our friends, the young people in China.

PRAYER *(in unison).* Dear God, our Father, we thank thee for every opportunity to know Chinese people. Help us to know them until we think of them as comrades with whom we can work to bring "New Life" to this whole world. In Jesus' name we ask this. Amen.

CHINESE NATIONAL ANTHEM. "San Min Chu I."

READING. "Live and Let Live," by Edwin Markham.

HYMN. "I Would Be True," or "Dare To Be Brave."

FEBRUARY 16

WHAT A MISSIONARY DOES IN CHINA

By Gertrude J. Rinden

Scripture: Matthew 25: 34-40

These "Helps for the Leader" are based on material that appears in *'Teens* for February 16, page 54. Read that material first and then turn to the following suggestions to develop your meeting.

If you liked the method of building your meeting around one of China's new slogans—New Life, Model, Training, and Co-operate—you may wish to repeat that procedure and plan your second meeting on China around the slogan idea. Posters on the wall would picturize the slogan you are stressing in this discussion. A huge lantern, like the one described in the opening paragraph of the material in *'Teens,* would be quite interesting for the group to examine. If you cannot make a lantern, or have no appropriate place to display it, you might make a banner with words running down the center. A group that had become greatly interested in the slogan "New Life" in the meeting of last week might wish to continue that slogan and have the new slogan added to its original banner.

Write to your denominational headquarters for their current literature about China. There is a charge for much of this material, so be sure to examine your 1940 issue of *Materials for Church Work with Junior High Boys and Girls,* your missionary reading list, or *The Church and Sunday School Builder* from The American Baptist Publication Society. Missionary headquarters, of course, is at 152 Madison Avenue, New York, N. Y. See also page 45, January issue of BAPTIST LEADER, for some good study courses on China.

You may become so much interested in this subject that you will wish to follow the example of a group of young people in Presque Isle, Me. They exhibited all the missionary educational material they could find on China; then they went to work systematically to sell the adults of their church subscriptions to the magazines in which each had expressed an interest.

If you read Chapter III of *Stand By for China,* by Gordon Poteat, you will find, on pages 49 to 54, some excellent material for dramatization. This will add interest to your meeting. Another dramatization could be built around the paragraphs under "The Library That Trots," in the discussion material from *'Teens.*

"With Wings as Eagles" is a missionary play that shows the war work of a missionary family and some Chinese Christians.

For your worship service, take the name of a missionary known to your group and spend some time in thinking about and praying for that person. Open the worship period with an appropriate hymn, then tell something about the missionary and his work so that all the members of the group begin to feel a nearness to the situation and a desire to help the missionary by prayer. The leader may call out softly suggestions for the prayers to follow and the group will then pray silently, or someone assigned beforehand will rise and offer a short prayer on that subject. For instance, the leader might call out: "Our Missionary," "His Family," "His Chinese Co-workers," "His Hospital or His School," etc.

Discuss the following question: If you were a missionary in China and a young people's group sent you five dollars in American money (at the present rate of exchange this would be eighty dollars in Chinese money), what would you do with it?

1. Would you keep five refugees alive for one month?
2. Would you use it for a scholarship for a boy who aspires to be a doctor but cannot stay in high school without assistance?
3. Would you buy quinine to fight the epidemics of malaria?
4. Would you buy books for a traveling library so that hundreds of families might become interested in reading?
5. Would you dig a well for that leper colony just outside the city gate?
6. Would you buy film for your movie camera so that you would have *good* pictures of your work to show to the churches in America when you went home on furlough?
7. Would you send a little blind boy t the Foochow School for the Blind?
8. Would you add the money to th savings set aside for that projector yo have been wanting so that you coul show lovely colored pictures of the lif of Jesus to village people who have rea and heard the stories of Jesus, but wh have seen few pictures?

FEBRUARY 23

WE CAN HELP TO BUILD A NEW CHINA

By Gertrude J. Rinden

Scripture: John 15: 8-14

These "Helps for the Leader" are based on material that appears in *'Teens* fo February 23, page 63. Read that ma terial first and then turn to the follow ing suggestions to develop your meeting

Carrying through the scroll and the slogan begun earlier this month, you wil wish to prepare a new banner with the word *Co-operate* on it. If, as was suggested last week, your group is building these topics around the "New Life" theme, you may merely add this new slogan to the old banner. In that case your banner will have the large words NEW LIFE down one side and then in smaller letters the words: "Model," "Training," and "Co-operate."

Since we are always thinking beyond national patriotism to a co-operation that will make a better world, why not have the cross as your worship center, and on one side of it a scroll on which you have pasted pictures of Japanese Christians and on the other side a scroll of illustrations of Chinese Christians. Or you might have as your center a table with a cross in the center, a world globe on one side and an open Bible on the other side.

For Report and Discussion

This meeting ought to bring out some practical planning for things that the group can do to help China. Several short reports from current reading will help make the meeting more interesting and will also give ideas as to things that the group might undertake. See the following:

1. "The Refugee Camp." Chapter III, *If You Were in China.*
2. "The Co-operatives." Chapter III, *If You Were in China.*
3. "The War Orphans." Page 142, *China Rediscovers Her West.*
4. "The Great Migration." Chapter III, *China Rediscovers Her West.*
5. "Co-operation and World Peace." See the material in *'Teens.*

For the Worship Service

A whole service might be built around the hymn, "In Christ There Is No East

West." Or, instead of using it as a
nn, you might ask someone to recite
words. You could read it with
ort reports that would illustrate the
ses, or with prayers for co-operation
d peace inserted between the verses.
e following worship service may sug-
st how you can plan your own.

SOFT MUSIC. "In the Cross of Christ
Glory."

CALL TO WORSHIP. God is the Father
all people. Let us draw nearer to
n and to our brothers in China.

HYMN. "This Is My Father's World."
his hymn is a favorite with Chinese
ung people. They sing it now even
ore than before the war. The leader
ght to be sure to announce this and
the same time ask each member of
e group to remember during the sing-
g that Chinese young people still sing
artily the words: "That though the
rong seems oft so strong, God is the
uler yet.")

READINGS. "The Long Expedition up
e Yangtze River," by Newton Chiang.
See page 36, *China Rediscovers Her
Vest*, by Yi-fang Wu and Frank W.
rice.)

"Hold High the Torch." (See page 4,
hrist and the Fine Arts, by Cynthia
earl Maus.)

"Christ of the Everywhere," by Henry
an Dyke.

HYMN. "In Christ There Is No East
r West."

SCRIPTURE READING. John 15: 8-24.

PRAYER. Dear God, help us to think,
talk, to act, to live—good will. Help
s to feel near to young people in China
ho are working so hard to build a new
ation and a better world. Teach us
ow we can help them. Give us wisdom
o work right now to help thee build
hy Kingdom on earth. In Jesus' name
e ask it. Amen.

HYMN. "We've a Story To Tell to the
Nations."

JUNIOR HIGH PUPILS WILL WORK

(*Concluded from page 34*)

their table with African huts and palm
trees. They showed Livingstone seated
near his tent with a few natives around
him. The dramatization began with Liv-
ingstone bidding farewell to his home-
land and sailing for Africa. Another
scene showed him teaching the Scriptures
to a group of Negroes under a tree.
Stanley was brought into the picture
when he came in search of Livingstone,
and the final scene was most realistic as
with bowed heads and slow steps the
natives carried the body of Livingstone
to the coast to be returned to his native
land.

A group of girls chose as their project
the Baptist Christian Center for Negroes
in Detroit. The table held a small model
of the center, made in such a way that
the second story could be removed to
show the plan of the first floor, and the
roof could be lifted off to show the sec-
ond floor with its offices, apartment, and
gymnasium. The class had written to
Detroit for a plan of the building and
a sketch of the life of the director. This
study led them to ask the director for a
list of articles that girls of their age
could make or give for the institution.
In their dramatization the class met to
discuss the Christian center and decided
to ask the director to visit them and to
tell of her work. In another scene they
decided on the things that they could do
to help the center, and each accepted
some responsibility. The final scene
showed the girls packing their box for
the Negroes—kitchen curtains, tea towels,
pot-holders, games and toys. The class
gathered around the box after the gifts
were packed and offered a prayer dedi-
cating their contributions to the Lord
for this missionary enterprise. Surely
studying missions and praying for mis-
sions will from this time on also include
working for, and giving to, missions for
these girls.

OTHER PROJECTS

Many other fine things have been done
by this Junior High Department, which
has the stabilizing influence and encour-
agement of a continuing staff of work-
ers who are recognized for their devotion
to the teaching ministry. A Bible quiz,
a friendly "memory match" on biblical
facts, the preparation of a worship cen-
ter or service, the decoration of their
room for their Thanksgiving service—
whatever the plans may call for, these
pupils enter their room knowing that
they will have something worth while to
do. Their air of expectancy leads the
guest to know that there are interesting
possibilities in this department. Best of
all, the young people are happy in their
church life because they themselves have
a vital part both in planning and pro-
jecting every activity.

A PANTOMIME PARTY

(*Concluded from page 41*)

away the cherry in disgust. When he
considered the basket well filled he
passed it around to the audience.

Threading a needle made a good show.
The girl who had to do this seemed
to take out her sewing, pause occasion-
ally to rip out a few stitches, work in a
few more, but she was always interrupted
when the needle became unthreaded.

One of the most amusing "acts" was
of a dog sitting up and begging, and
finally catching the tidbit in his opened
mouth. When it proved to be a gumdrop
he had to use his paw to try to dislodge
it, and his silent but distressing barks
brought down the house.

A girl started out to drive in a car,
but evidently she was a novice, for she
tried to start with her brake on, she
continually adjusted her curls in the tiny
mirror in front of her instead of watch-
ing the road behind her, and then fran-
tically she had to grab the brake to avert
a smash-up.

Everyone applauded each number
wildly, and when votes were taken as to
the best one, the apple-pie act took the
prize.

WHY RELIGIOUS DRAMATICS?

(*Concluded from page 39*)

One group of amateur players has a
most flexible organization during the
year. Traditionally at the Easter season,
they present a religious drama. It is the
most important dramatic event of their
year. The year they presented *The
Stranger Passes*, by Joseph Carleton,
they were invited to take it to one of
the large churches in Detroit. Sharing
such an experience proved most worth
while.

COMING TOPICS

How much do you know about the
Bible? Do you find it interesting read-
ing? Would you know where to turn,
among the many stories, for a passage
that will help solve a problem that you
might face? The discussion topics next
month take up this subject and another
of real interest to junior high students.
The second unit for the month discusses
"The Test of a Growing Christian"
through a number of topics that attempt
to lead the group into some careful
thinking on their attitudes and conduct.

Knowing Our Bible Better

Mar. 2. The Bible an Interesting Book.
Ps. 1: 2; 19: 7-14.

Mar. 9. How the Bible Helps People
Every Day. Ps. 119: 33-40; 2 Tim. 2:
15.

The Tests of a Growing Christian

Mar. 16. Do We Make Christian De-
cisions? Luke 9: 23-24; 1 John 3: 21-
24.

Mar. 23. Do We Know God? Matt.
6: 26-34; John 17: 25-26.

Mar. 30. Do We Love Others? Mark
2: 1-13; 6: 35-46.

Apr. 6. Are We Loyal to Christ?
2 Pet. 1: 5-9; 3: 18; 1 John 1: 7.

Apr. 13. The Easter Message for Us.
John 11: 20-27.

Temperance Education

IN THE LOCAL CHURCH

By JAMES A. CRAIN[1]

■

This article may be read in connection with the Sunday school lesson for February 2; it outlines an effective program of temperance education that may be organized and carried through by the adults of any church.

Leaders and teachers interested in the subject will find other articles on temperance education in BAPTIST LEADER *for January, March, July, and November of 1940.*

■

NO problem in the field of Christian education is more perplexing to the average pastor, church school superintendent or departmental worker than that of devising an effective program of temperance education. Older methods, effective in their day, are no longer adequate to meet changed conditions. On the other hand, brewers and distillers and their trade agencies, with millions of dollars at their command, are able to carry on an effective campaign of countereducation through the use of newspaper, magazine, and billboard advertising, and other media, that is having tremendous influence in shaping the thinking and habits of the American people in relation to the use of alcoholic beverages.

Some months ago I purchased at a hotel newsstand the current issues of *Time, Life, Collier's,* and *Liberty*. Going carefully through these magazines, the issues of a single week, I clipped every liquor advertisement. The result was surprising even to one accustomed to scan such advertising. There was every sort of liquor advertisement from a one-color quarter-column to a double-spread in colors. Brewers and distillers spend millions of dollars annually to command the best advertising brains in America to put their products before the American people and to command their good will. Liquor advertising seeks to create the impression that the industry is catering to a legitimate demand, that the product is indispensable to gracious hospitality, that the revival of the business has been of immense benefit to farmers and laborers and has played an important part in economic recovery of the nation.

That this is pure propaganda is beside the point. The point is that it is effective. Propaganda may be bad educational technique, but it has been demonstrated over and over that by command of modern methods of communication it is possible to reiterate half-truths and whole falsehoods so often and with such vigor that they will be accepted by a great many people. If the church is to be successful in its efforts to create Christian attitudes toward the use of alcoholic beverages on the part of its constituency and exercise a constructive influence upon the formation of public opinion for the control of the industry, it must recognize the seriousness of the problem and take immediate steps to develop an effective program of temperance education.

Primary responsibility must be assumed by the local church. It is within the local community—sometimes within the church's own constituency—that the demoralizing influence of the use of alcoholic beverages becomes apparent. Ministers, social workers, police and court officials, physicians, and psychiatrists in every community know the tragic consequences of the use of alcoholic beverages upon their neighbors and friends. The church, as the one institution in community life which has as its purpose the building of the kingdom of God, has an inescapable responsibility in the matter.

What Can the Church Do?

First, any church, large or small, can become informed about the problem. Nearly every person has some general knowledge about the liquor problem, but much of this sort of information is likely to be an inchoate mass of personal observations and experiences, unverified hearsay, and general impressions gathered from a multitude of unremembered sources. Any church group, if it will take the trouble to do so, can gather, verify and classify an enormous amount of useful information about the nature of alcohol and the personal and social consequences of its manufacture, sale and use upon its own community. With this sort of information at hand temperance education ceases to be an academic matter and becomes at once related to the immediate, everyday life of the community. What is alcohol doing to our own friends, our neighbors, and our community? This is a good question with which to begin any program of temperance education. From there the inquiry very easily can be extended to society at large.

A good way to begin is to call together the leaders of the church for one or more meetings to consider the problem as it affects the church and its community.[2] Such a group should be representative of the total life of the church, since not only adults but also children and young people are involved in the tragic consequences of the use of liquor in the community. At the first meeting it would be well to have some person who is acquainted with the facts of the local situation describe local conditions and suggest major needs and possible lines of procedure. Three smaller committees might be appointed to undertake specific tasks.

Committee Projects

One committee might undertake a study of the scientific aspects of the alcohol problem. It would be the task of this committee to survey the whole scientific field, giving due consideration to various points of view, and to bring back to the group a statement of its findings. Such a statement covering the findings of modern science with reference to the nature of alcohol and its effects upon the human body might be adopted by the proper governing body of the church and thus become the church's official position with reference to the alcohol problem.

Another committee might be appointed to study the educational material in use in the church. This committee should make a thorough study of the educational material in use in the children's, young people's, and adult groups in the church, calling attention to specific lessons dealing with temperance, self-

[1] Executive Secretary, Department of Social Education and Social Action, United Christian Missionary Society, Indianapolis, Ind.

[2] For more detailed directions as to procedure get *The Local Church and the Liquor Problem,* from the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill. Price, 10 cents.

ntrol, citizenship, and personality de-opment. The committee might also dy the curriculum of the public ools of the community to discover the ount and quality of temperance educa-n being offered in the various grades d to plan methods whereby the teach-g of the church school and the public ool might be made to supplement ch other more closely.

A third committee might study the ld of temperance leadership for the urch. Many churches are devoid of fective temperance leadership. In ny it is a haphazard matter in which mperance education is given by first e person and then another and often thout adequate preparation. Some-nes temperance education in the urch is committed to persons whose proach to the subject does not com-and influence or leadership. It can-t be too strongly stated that temper-nce leadership of this sort is ineffective d sometimes positively harmful. If mperance leadership can be secured om among science teachers, biologists, emists, physicians, athletic coaches, ciologists, psychologists, and the like, e church will find its program much ore effective.

Many Effective Methods

In addition to the regular lesson ma-rials there is a wide variety of elective urses dealing with the alcohol problem hich can be offered at the regular urch school hour or as special classes eeting at other times. Young people's d adult summer conferences frequently fer courses dealing with the subject. here is an increasing number of scien-fic studies dealing with alcohol as a ctor in health, insanity, crime, eco-omics, juvenile delinquency and family emoralization. Reference to many of hese studies can be had through the acilities of the local public library.

The newly developing science of visual ducation offers opportunity to do effec-ive temperance education. The Society or Visual Education, Chicago, Ill., can ive reliable advice as to equipment and vailable films and slides dealing with he alcohol problem. The Woman's hristian Temperance Union, 1730 Chi-ago Avenue, Evanston, Ill., has pro-luced some effective temperance films which can be rented for a small fee. The California Anti-Saloon League, Los Angeles, has produced an effective film lepicting the effect of liquor advertising upon school children. Pictorial Statis-tics, Inc., New York City, and the Na-tional Forum, Chicago, Ill., publish charts and graphs dealing with the alco-hol problem that have had wide circula-tion.

Every church library ought to have on its shelves one or more books dealing with the temperance problem. One of the most scholarly and thorough publications in this field is *Alcohol and Man*, published by Macmillan Company, New York. Its various chapters are written by specialists of outstanding ability and reputation. Dr. Haven Emerson, of the faculty of Columbia University school of public health, is the editor. Dr. Emerson has summarized the findings of these scientists in a smaller volume under the title, *Alcohol and Its Effects on Man.* The larger volume sells for $3.75 and the smaller for $1.00. Another important volume in the field of the psychology of alcohol is *One Man's Meat*, by Stecker and Chamberlain. Dr. Stecker is a well-known Philadelphia physician who has had a wide experience in dealing with alcoholics and Mr. Chamberlain is a therapist specializing in the cure of alcoholic addiction. A local church might render an effective community service by inducing officials of the public library to provide a shelf of reliable books dealing with the alcohol problem and advertise the fact that such books are available.

The possibilities in the field of effective temperance education are limited only by the imagination and ingenuity of those in charge of the task. Scrapbooks of liquor advertising or of crime stories in which liquor has been a contributing factor can be used by every department of the church. A spot map showing the location of licensed drinking places in the community or a similar map showing the location of places where arrests have been made for drinking, drunkenness, violation of liquor laws or disturbing the peace will be found to be valuable. Poster and essay contests, temperance plays and pageants have been effectively used. Discussion groups, panel discussions and addresses by temperance workers, social workers, physicians, police and court officials will add variety and interest to the church's temperance education program. Editorials from newspapers, magazine articles and cartoons dealing with the liquor problem can be used to advantage.

Then there is the field of personal counseling. Liquor affects not only those who use it but also many other people who suffer through those who do use it. Many Christians are employed in business houses where liquor is sold and the necessity of serving or selling it constitutes a constant strain between their consciences and their jobs. The use of liquor by father, mother, wife, husband, or child creates problems in many homes. Young people sometimes face considerable social pressure to drink and need reinforcement for their moral convictions. Many marital and economic problems center around the use of liquor. The church can do a great deal not only in the way of resolving these situations by kindly and understanding counsel, but also by constructive effort in the field of preventive guidance.

Not Negative Only

Temperance education must not be purely negative. The use of liquor is often an attempt to escape from unpleasant realities. It often grows out of a sense of personal inadequacy or frustration. Such factors as poverty, unemployment, the lack of proper social or recreational facilities frequently enter into the problem. A sympathetic understanding of these facts by the church will enable its educational leaders better to meet situations where these elements are present. Close collaboration with such character building agencies as the Y. M. C. A., the Y. W. C. A., the Boy Scouts, the Girl Scouts, and similar agencies, with the public schools, parent-teacher associations, and women's clubs will open other avenues of effective service and will bring to the church additional resources for its own task. Sometimes other interests must be substituted for the tavern, the night club, or the drinking place; wholesome conditions of life must be made possible; healthful recreation must be provided and as far as possible, the means must be found whereby every human being in the community can be made to feel that he is a person of worth and has a contribution to make to community life.

The church faces a sinister and menacing traffic that is deeply rooted in the political, economic and social life of the community, the state, and the nation. Its eradication is a task of staggering proportions. The weapons here suggested for fighting this colossal evil may seem to some to be weak and puny in comparison to those possessed by the liquor traffic, but they have proved powerful and effective time and again in the hands of people of consecration and determination.

What Men Live By

By Edward Bagby Pollard

Man should not live by bread alone
  But by the Word of God as well;
The spirit must be fed by faith
  And hope and love, the Scriptures tell.

Life is much more than just a day
  Of idle pleasure and of ease;
The goal is greater than the chance
  Our selfish appetites to please.

Give us a vision, Lord, of life
  As noble struggle to be won;
Make us to see our journey here
  As valiant battle to be done.

International Sunday School Lessons

Theme for the Quarter: The Universal Gospel: Studies in Luke

(Second Half of a Six Months' Course)

Aim: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 5—FEBRUARY 2

The Individual's Responsibility Regarding Beverage Alcohol

Habakkuk 2:15; Genesis 4:9-12; Mark 9:42-48; 1 Thessalonians 5:22

Habakkuk 2: 15

15 Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

Genesis 4: 9-12

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Mark 9: 42-48

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

1 Thessalonians 5: 22

22 Abstain from all appearance of evil.

KEY VERSE: *Abstain from all appearance of evil.—1 Thess. 5: 22*

TO BE READ EACH DAY

Jan. 27. M. Giving a Neighbor Drink. Habakkuk 2: 15-17
Jan. 28. T. Every Man His Brother's Keeper. Genesis 4: 9-12
Jan. 29. W. Causing Others To Stumble. Mark 9: 38-42
Jan. 30. T. Abstaining from Every Evil. 1 Thessalonians 5: 22-24
Jan. 31. F. Destroyed by Wine. Isaiah 5: 8-13
Feb. 1. S. When a Leader Staggers. Isaiah 28: 5-10
Feb. 2. S. Warning the Wicked. Ezekiel 3: 16-21

SCRIPTURE SAYS—

By W. W. Adams

Alcohol as a beverage is not essential to life. On the contrary, it is unspeakably harmful and destructive of life's highest values. And it is becoming increasingly so. This statement requires no proof for any intelligent person.

Alcohol destroys the human body, the temple of God's Holy Spirit. It impairs the functioning of the mind and the spirit. Life, whether for the individual or for the group, is always made to suffer from using alcohol as a beverage. Legalizing the liquor traffic did not solve the problem of drink. It only multiplied the problem many times over. And the end is not yet. Drinking is increasing, as also are all the evils that accompany drunkenness.

There are signs of an awakening to the gravity of the situation. But as yet the liquor men show more shrewdness, more initiative, more unity of spirit and of purpose, and more determination than do the opponents of liquor. "The sons of this world are wiser than the sons of light."

The passing of laws is not the way to handle the liquor problem. It can be handled only by changing the motivation of individuals—their knowledge of the evils that liquor produces, their appetites, their habits, their self-discipline, their sense of personal responsibility for the welfare of others. Today's Scripture attacks the problem in the right way.

I. Disgracing My Neighbor (Hab. 2: 15)

The one verse taken from Habakkuk is found in the midst of a series of woes pronounced upon the Chaldeans. These are a strong, proud, insolent people. They are a curse to all who oppose them, spreading destruction wherever they go. Their drunkenness and idolatry may be observed in Dan. 5: 1 ff.

Wine is often personified in the Scriptures, as in Prov. 20: 1, "Wine is a mocker." So Habakkuk conceived of wine as a traitor. It leads to pride, insolence, restlessness, gluttony. The user of wine will not stay at home, and he plots tumults and war (2: 5).

It is wickedness and folly for a man to destroy his life with wine. It becomes far more serious when he destroys others with wine. "Woe to him that giveth his neighbor drink." He "puts his bottle to him." He persists until he makes his neighbor "drunken also."

And for what purpose? "That thou mayest look on their nakedness!" That is, in order to see him play the fool. See him with clothing disarranged, hair disheveled, spitting out foul words, tossing money around as though he were rich, perhaps at a bar, "setting up" all who will drink with him.

To cause one's nakedness to be exposed was considered the height of disgrace (Gen. 9: 20 ff.; Isa. 47: 3). The Chaldeans were guilty of this sin on a national scale. They would play upon the nations, incite them to lust, to enmity, to thirst for blood and plunder, and

ally to war itself. When in this nken condition the nations would play fool—to the delight and the advange of the Chaldeans. Sounds like the nthly occurrences in Europe and Asia lay!

When one reads of what raiding uads often uncover in roadhouses and nce halls, and witnesses the growing dness of newspapers and the radio advertising wines, beers, and liquors, e feels that it cannot be long before holy God and decent human beings nch the inevitable revolution that will t an end to the liquor traffic!

Murdering My Brother (Gen. 4: 9-12)

It is the very genius of sin to multiy itself. Adam's sin of disobedience d brought a whole train of evils into e world: guilt, fear, enmity, sorrow, ffering—physical, mental, and spiual. Now the sin of Cain multiplies the cial aspect of wrongdoing. It discloses d emphasizes the individual's responbility for the welfare of others.

It is not clear in Genesis what Cain's riginal sin was. It may be no more an lack of faith (cf. Heb. 11: 4). At ny rate, God did not approve Cain's fering, and he let Cain know of his sapproval. Cain grew very angry, hich only increased his sin. God warned m against his error and appealed to m to master (rule over) his evil nare. Instead, Cain argued with his rother, became filled with envy and ew him.

"Where is Abel, thy brother?" Cain ill has a chance to confess his sin to ead for mercy, and to throw himself pon the grace of God. But again, sin ultiplies. Murder leads to lying: "I now not."

Sin deepens. "Am I my brother's eeper?" Cain was struggling against ie principle that is basic in all human elationship, and that should restrain ach individual from injuring others: "I *m* my brother's keeper." We have a ommon Creator; all men bear God's nage and are capable of filling a place a world brotherhood. We are each ie keeper of all, the custodian of the elfare of each and of all.

"What hast thou done?" The reason r Cain's silence is no mystery.

Judgment is swift and clear. "The oice of thy brother's blood crieth unto e from the ground." Cain had taken ie life of his brother—an unspeakable n against man. But it was also sin gainst God: the voice of his brother's ood cried unto God.

Judgment also is inevitable and severe. uilt and fear in the heart are matched nature itself. The earth that had reived the murdered brother's blood will the instrument through which God will bring the curse upon the murderer. The earth will not yield her strength in response to Cain's toil; his work will go unrewarded. Moreover, other human beings will turn away from Cain. He will spend his time on the earth as an exile, an outcast—guilty before God and condemned by his own conscience.

III. Offending Believers (Mark 9: 42-48)

These verses are part of a larger section which emphasizes the group's community of interests, the consequences of one's conduct. Note how in verse 37 the Father, the Son, and a little child may easily be united. The giving of a cup of water in Christ's name may reach into eternity (vs. 41).

The blessedness of doing a good deed to another is balanced with a curse upon one who offends another. Who can read these words without being terrified? Have we offended anyone, even an insignificant believer? Since there is this warning against offending believers, what must be the judgment upon those who, by wrongdoing, prevent or hinder one from believing on Jesus!

To offend one is worse than being tossed into the sea, with a heavy stone about the neck, bearing one to sure death. The point is, do not offend others.

Nor should you offend yourself. Make every effort and sacrifice necessary to prevent offending yourself. This point is driven home by a series of graphic, figurative imperatives. If any one of your most useful bodily members is about to be the occasion of offense, be it the hand, the foot, or the eye, off or out with it and cast it away! The reason for such drastic action is clear. It is far better to enter into life (the kingdom of God) with capacity of heart and soul for God, having sacrificed many pleasures on the physical plane, than with body unimpaired and with life lived to the full in physical things, to go into hell.

What are physical pleasures, any or all of them, covering a brief or an extended life on earth, in contrast with an eternity spent where remorse and regret gnaw ceaselessly in reminding one of lost privileges!

In the valley just over the wall of Jerusalem the remains of dead animals and all the refuse of the city were thrown. There the worms never ceased gnawing dead flesh nor the fire burning the refuse. Hence the origin of the figurative words that describe that something in God that follows our sins and burns and devours as long as sin itself endures.

It is an eternally fearful and dreadful thing to offend one's self or another!

IV. Winning the Victory (I Thess. 5: 22)

It is always better to stop short of committing an act of sin than to push on until the deed is done. But the only sure victory, complete and fully satisfying, comes with killing sin in its inception in the mind. Avoid even the appearance of evil. Do not give sin a chance. Do not think the thought, nor entertain the desire. In the matter of intoxicants, never look upon nor taste liquor!

LESSON APPLIED

By Howard K. Williams

Purpose. This quarterly temperance lesson directs attention to one of the most urgent issues of our day. In addition to considering "the individual's responsibility regarding beverage alcohol," we may wish to consider how one person's conduct will affect others. The issue has both a personal and a social side.

Preparation. Study closely the four brief Scripture passages assigned for this lesson, then consider how one's life influences other lives. Call to mind all that you have ever read or heard concerning personal influence. Plan in some detail the method you will employ to show the members of your class that "none of us liveth to himself, and no man dieth to himself" (Rom. 14: 7).

I. Habakkuk's Warning

Habakkuk was one of the noblest of the prophets. Daniel Webster considered his prophecy the greatest in the Old Testament. Habakkuk lived in an evil day. Morality in Israel had sunk to a low level, and men were trying to drown their shame in drink. Against these conditions, and especially against this drunkenness, the prophet cried his denunciations.

The picture which Habakkuk paints is both repulsive and terrifying. He tells the people that what they glory in is really their shame; and that over against the cup of intoxicants, which befuddles their minds and makes them think they are somebody of importance, is the cup of penalty, held in the hand of God, and from which they soon must drink. The depth of their shame is emphasized by a picture of what the world might be like. Man with God, exalted to the heavens; man without God, sunk to the degradation of a sot!

Habakkuk's cry is, "Woe unto him that giveth his neighbor drink." No doubt there will come to your mind instances within your own experience where a life has been wrecked through the thoughtless or malicious conduct of somebody who encouraged another person to drink. How many lives have been thus wrecked! The hearts of how many loved ones have been thus broken!

Riding home today, I noticed a large, artistic sign which showed a glass of rose-colored wine. It bore this legend,

"View the world through the rose-colored cup." Some artist, thinking only of making money and caring nothing for the souls he destroyed, designed that display advertisement. Very well, Mr. Artist! And you too, Mr. Advertiser! God will hold you responsible. Woe unto you!

II. The Teachings of Genesis

"Am I my brother's keeper?" (Gen. 4: 9). This is the question of a murderer. It always is. You are familiar, of course, with the story of Cain and Abel. They presented their offerings to God. Abel's offering was accepted; Cain's was rejected. Cain's heart immediately filled with anger against his brother, and he murdered him. Then came God's question, "Where is Abel thy brother?" Cain attempted a nonchalant answer. "How should I know?" he seems to have said. "Am I my brother's keeper?"

How many have given that same reply to God! They have declared, "I have a right to do as I please, to live my life the way I wish, to drink as much as I desire; it's nobody's business but my own." Ah, but it *is* the business of others. The very way the question is asked gives evidence of an attempt to bolster up, by contentiousness, a poor argument.

Of course it is my business if you drink, or steal, or are miserly, for our paths cross. Human paths are constantly crossing. If you could drink and no one else suffer, if no harm through your drinking came to your wife, your children, your neighbors, or your nation, then possibly your argument might hold. But paths cross too often for that. No man may exercise his "rights" in such a way as to violate the rights of others.

Dr. Albert Schweitzer, the scholarly and devoted medical missionary to Africa, tells how at the outbreak of the war he was forbidden to leave his hut. This was because he was a German by birth and was working in a French possession. He declares that the natives could not see why their doctor might not tend them. Because men in Europe wished to fight, seemed to them no sufficient reason why they should be deprived of medical care. But those far paths had crossed.

A caravan made its way across the desert. It reached a little village where traders came each year to buy goods. The natives had worked all year to get their merchandise ready for sale. They were dependent upon the sale of their goods for their living. But the war had upset the market, and there were no traders at the village to buy what they had brought. A war, thousands of miles away, had destroyed their means of livelihood. It had brought them face to face with disaster.

The close interrelation between men and nations throughout the world today makes all the more inane and sinful the question of Cain. It *does* matter what you are and do. Beware lest any of you be guilty of his brother's blood.

III. The Markan Passage

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched . . . ." (Mark 9: 43). These are the unspeakably solemn words of Jesus.

I know a man whose coat sleeve hangs empty by his side. When a boy he climbed an electric-light pole to see how live the wire was. As a result, he lost his arm. How terrible! Think of it, going through life without an arm, and having to do everything with one hand! Yet that is not so dreadful as using one's hand to tempt another.

A milkman, early one cold, snowy morning, perceived that his feet were becoming frozen. To aid him, a kind lady mistakenly had him place his feet in the oven of her stove. As a result, blood poisoning set in, and he lost both his feet. How pathetic! But better to have no feet than to use one's feet to lead another astray! We can only guess at the fearful consequences of sin, but Jesus who knows how terrible those consequences are, warns us against them.

I frequently pass a large newsstand where a rosy-cheeked youth whistles as he sells papers and magazines. I have known him all his life. When a little boy, he was playing beside a railroad. He met with an accident and lost one of his eyes. Sad, indeed! But better far to have the use of only one eye than having both eyes, to be blind spiritually. Stumbling into hell, and leading others there!

IV. Paul's Admonition

"Abstain from all appearance of evil." This is the apostle Paul's summary of the matter, and his admonition to one and all of us. For your own sake and for the sake of others, abstain from intoxicants. Not only avoid evil, but avoid all conduct that may be questionable. Avoid even the appearance of doing evil.

We need to realize that we are our brother's keeper. We are to live on the positive side of life. We are to exercise a wholesome, beneficial influence. This is "the more excellent way" by which we who are Christians are to live.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Beginning the Lesson

One of last week's assignments called for the collection of newspaper clippings that give the stories of recent accident due to the use of beverage alcohol. Ope the lesson by listening to the reading o some of these. In case some of you communities lack newspaper facilitie from which to make a collection, per haps the following will help to intro duce the lesson.

A Western paper reported serious in juries to a well-known woman when he chauffeur found himself unable to avoi a head-on collision with a car drive by a drunken driver. The drunken men ace had come weaving his speeding way back and forth across a three-lane state highway.

Another accident, due also to alcohol befuddled hands and eyes, is told in this news item:

CRASH DRIVER DECLARED DRUNK

"I looked up and saw an automobile coming at me out of the dark. Then I went down and out." Testifying from a wheel chair in Municipal Court yesterday, Mrs. —— thus accused Mr. —— of running her down in a pedestrian crosswalk. "When I woke up, I had a broken left leg and was covered with bruises," Mrs. —— replied to questioning by the police.

A third news item tells how an innocent bystander was murdered when a waiter accidentally spilled a little water on the gown of a woman whose husband had been drinking heavily. The drunken husband first took his wife home, then returned to the cafe with his gun and shot out his drunken, unbalanced revenge. But in his crazed state he killed one who had had nothing to do with the trifling accident.

If you and your class have been on the lookout during the past week, you should have collected a number of accounts like the above. Put some of them on a bulletin board early enough so that the first comers may see them upon arrival. Then, as the members of the class come in, invite them to add their contributions.

From such a bulletin board, displayed in an effective place, should come an urge for some members of the church to pledge themselves to total abstinence. It might also be a means of promoting in your community a "no drinking for drivers" project.

The Christian's Personal Duty

Sometimes I think we never shall make headway in this struggle against beverage alcohol until we honestly face the question, "What share have I in the spread of this evil?" We are too apt to substitute "others" for "I" in the above question, laying the full blame on brew-

and merchants, politicians, undisciined youth, indolent rich, or motionture producers—in short, on everyone ourselves. Yet many of us who never e tasted alcohol may, through our s of omission, be as responsible for s evil as others through their sins of mmission. For what, beyond lamenting evils, have we ever done to fight it? dy the following list of things you do to fight this evil that undermines moral structure. Check it yourself then ask the class to check the things y have done.

1. Sign the abstinence pledge.
2. Encourage friends to sign it.
3. Circulate a petition against granting to food stores, licenses for the sale alcoholic drinks.
4. Protest the showing of motion pices that include drinking scenes.
5. Study the literature put out by the C.T.U.
6. Keep a record of the local accidents used by drinking drivers. Talk about se where it will do some good.
7. Make a list of merchants who do t sell alcoholic beverages; patronize m yourself and urge others to do so.
8. Let "dry" hotels or restaurants ow, in an effective way, of your approval and appreciation.

Special Assignments

1. Review that part of *In His Steps*, Charles M. Sheldon, which deals with nking. (See *Young People*, October . 1940.)
2. Ask someone in the class to report what Charles M. Sheldon said in the ening paragraph of his article "If I ere Writing *In His Steps* Today." is article also appears in the same tober 20 issue of *Young People*.
3. Read "Work in the Laboratory of our Private Life," by Alexis Carrel, in *eader's Digest*, September, 1940; "The ner Threat: Our Own Softness," by oy Helton, *Reader's Digest*, October, 40. Show how some parts of these ticles could apply to the topic for toy.

our Own Preparation for Next Week

Read "What Will You Do with the efugee?" by Jeanne Bradbury, on page 0 of *Missions*, for October, 1940. Then nd for the suggested pamphlets and her materials listed there.

Collect several copies of this October *issions* to distribute among your class embers next Sunday.

In preparation for the lesson of Febary 16, begin collecting information out the Christian work among the leps. If you will send twenty-five cents The American Mission to Lepers, 156 fth Ave., New York, N. Y., you will ceive a number of helpful pamphlets return.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "Choosing the Best."

PRELUDE. "Thou, Whose Almighty Word."

HYMN. "Yield Not to Temptation."

PRAYER. (By a young man.)

Dear Father of us all, help us to see clearly our responsibilities in life. May we realize the greatness of thy gift of free will and the power that we have of making choice of what we shall eat and drink, do and say. Give us a proper concern for the weaker and younger among us, that we may walk carefully for their sake. Amen.

BRIEF MESSAGE BY THE SUPERINTENDENT: "Good, Better, Best."

When a shopper enters a store and asks the clerk for a certain article, the clerk often inquires, "Which grade do you prefer? The best?" Similarly, your milkman must know whether your preference is for skimmed milk, B milk, or A milk. Everything that we see in the world about us is subject to the classification of Good, Better, Best.

This holds true of the many choices life holds out to us. A day out-of-doors is good, but if it is a school day, it is better spent in study. If it is a Sunday, it is better spent in church. So with occupations. Any honest work is good, but it is not good enough, if the man is capable of doing greater things. For instance: when we hear that a man who has been trained to heal people is working as a day-laborer, we feel that he would be better employed at his profession as a doctor. One who is gifted of God as a musician, a writer, or a preacher will find his best employment in giving the world the benefit of his special talents.

Today and tomorrow and every day, each one of us will have opportunity to make choices. Many of the things we may choose are good in themselves. Then we must decide whether there is a better or a best to be found among them, and we must follow that way of life. Paul said to the Thessalonians: "Prove all things; hold fast that which is *good*" (1 Thess. 5: 21). The psalmist said: "It is *better* to trust in the Lord than to put confidence in man" (Ps. 118: 8). To the Corinthians, Paul said: "But covet earnestly the *best* gifts" (1 Cor. 12: 31).

SCRIPTURE. 1 Cor. 10: 19-33. (Assistant superintendent leading.)

HYMN. "In the Hour of Trial."

PICTURE STUDY. Hofmann's "Christ in Gethsemane." This picture is so widely distributed that many Sunday schools will possess a copy. If not, some member of the school may be able to bring a copy from his home. Someone with artistic aptitude and with a spirit sensitive to the beautiful may be asked to interpret the picture. Here are suggestions:

First, look at this picture as a whole. Do not try to single out the details, but let its central idea impress you. You know the setting: the grove upon the slope of the Mount of Olives, not far from Jerusalem. The occasion: late in the evening when Jesus instituted the Last Supper, and just prior to his betrayal by Judas. The people: Jesus in the foreground, and Peter, James, and John in the middle distance. And the light shining from heaven upon the head of the Christ shows the presence of God, the Father.

Now try to enter into the meaning of the event. Jesus has a problem which he is referring to the heavenly Father. He must make a choice between Good, Better, Best. Which is good? Which is better? Which is best? It is essential to his mission that he choose the best at this time. So he prays: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26: 39).

Perhaps it is the city that seems GOOD to him. This is the city beloved of all Israel, the city upon which God had placed his favor, the city of prophet, priest, and king. The city is full of warmth and fellowship during this season of the Great Feast. Perhaps the companionship of the disciples seems to him to be BETTER. How much joy to walk and talk with the Twelve as they followed the roads of Palestine! But these things seem not the BEST. The best is tied up with the will of God. Whatever God marks out as within his will, must be best. So Jesus prays again: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26: 42). The cup of sorrow and suffering, the cup of sacrificial death for all men was the best. Christ is shown in this picture in the attitude of choosing the best. He will not return to the city on the hill, or to the disciples who have followed him. He will go in the will of God to Calvary, since that way is best. The lesson for us? That we are to consult with God before we content ourselves with that which seems "good enough." The result for Christ? "Being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9).

ANNOUNCEMENTS.

HYMN. "Fight the Good Fight."

PIANO RECESSIONAL. "Onward, Christian Soldiers."

LESSON 6—FEBRUARY 9

The Christian Attitude toward Possessions

Luke 16

Luke 16: 10-15, 19-23

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

KEY VERSE: *Ye cannot serve God and mammon.—Luke 16: 13*

TO BE READ EACH DAY

Feb. 3. M. The Power To Get Wealth. Deuteronomy 8: 11-18
Feb. 4. T. Faithful with Little or Much. Luke 16: 10-13
Feb. 5. W. Lovers of Money Condemned. Luke 16: 14-17
Feb. 6. T. The Rich Man and Lazarus. Luke 16: 19-23
Feb. 7. F. The Love of Money. 1 Timothy 6: 6-10
Feb. 8. S. Beware of Covetousness. Luke 12: 13-15
Feb. 9. S. The Ministry of Property. 2 Corinthians 9: 6-12

SCRIPTURE SAYS—

By W. W. Adams

1. Serve Self with Possessions (Luke 16: 1-13)

If the reader is surprised at the idea of serving self with material possessions, let him consider this passage with care.

A certain man had a steward. He was a sort of overseer, or superintendent, and had under his care many of the business interests of his lord. He kept his lord's servants supplied with all necessary equipment for work and he kept a record of all business activities.

This steward was dishonest: he wasted his lord's goods (vs. 1). This fact came to the attention of his lord, who then resolved to have a final reckoning with his steward and to dismiss him from the stewardship (vs. 2).

The steward at once recognized what he had done (vs. 3). He had wasted his lord's possessions, and he now awakens to the fact that he had harmed himself more tragically than anyone else. His lord can survive the loss to himself; he can employ another steward, and continue as before. But the steward has no reserve resources upon which he can draw. He will soon lose the stewardship and with it his living. Day labor would be too much for his strength. Begging is too much for his pride.

In cheating his lord, he had robbed himself. His own interests depended upon being faithful to the interests of his lord. He could have served himself by serving his lord. That is the principle involved in stewardship: let the steward serve his master and his master will in turn reward him.

The steward hits upon a plan to salvage from the wreckage something for himself (vs. 4). During the days yet to intervene before he is actually dismissed as steward, he will do that which will win him a place in the hearts and homes of some of the servants under his care. He took steps to help some of the servants likewise cheat their lord (vss. 5-7). One man was able to save for himself one-half of the oil he owed to his lord; another one-fifth of his debt of grain. These two are doubtless only samples of what was done for others. Would not these men in turn share their illegal and dishonest profit with their benefactor? Particularly, when they heard (as they would at a later time) that he who had so helped them had lost his means of earning a living! He would never tell them that when he suggested the plan of reducing their bonds (writings), he knew he was to lose his stewardship and made the suggestions not for their profit, but for his own selfish ends.

The plan worked. The steward lost his position, but was taken into the homes of his friends. This fact must be assumed in verse eight. The steward had, of course, been unjust, unrighteous. But he had been prudent (not the same as being wise); capable of finding a means to an end. He made the most out of an undesirable situation, thus identifying himself with the sons of darkness (this age) rather than with the sons of light.

His lord commended him for being prudent—not for doing right, for he had not done right; and not for being unrighteous, for on that account he had dismissed him from the stewardship.

With that story in their minds, Jesus proceeded to counsel his disciples on being good stewards (vss. 9-13). By so doing, they would serve their own highest interests. The point of view shifts completely from "his lord" (the steward's master) in verse eight to Jesus ("and I") in verse nine. "His lord" commended the steward's prudence, cleverness, but Jesus did not. It is just at this point that many have gone astray in interpreting this parable.

No, Jesus not only did not commend crooked business dealings; he did not even commend the prudence which the steward's master commended. What then did Jesus commend to his followers?

Use your possessions so as to make friends for yourself, thereby serving yourself. The word "mammon" is a Chaldean word meaning possessions, wealth, riches. "Mammon of unrighteousness" means no more than riches used so often for doing unrighteous acts, as the steward had used them. Compare our expression, "filthy lucre." Now Jesus says in effect, you take your possessions and (unlike so many who use them wrongly) use them for making friends. If you will make friends in this way, then when these possessions fail, as they surely will, you will have an unfailing provision for your need, made by your friends.

Yes, but how does Jesus have in mind for his disciples to make friends in the use of possessions? Not as the steward did, in being prudent, unrighteous, after

had failed to be a good steward; but the steward *should have done* while eward in good standing.

s. 10. One's sense of responsibility, lity to one's trust, determines one's tiny. Faithfulness in a little means can be entrusted with much. If the ward had been faithful in a little, he uld have been advanced to a greater st, instead of being dismissed. The verse also is true: unrighteousness "a little," closed the door to "the re."

Vs. 11. "If therefore ye have not n faithful in the unrighteous mam- n (as this steward had not been, and I want you to be), who will commit your trust the true riches?" Obvi- sly, no one will. The steward never come to possess the true riches; hes that satisfy and endure.

Vs. 12. "And if ye have not been thful in that which is another man's s the steward had not been), who all give you that which is your own?" misusing another's goods, the stew- d never did come to possess his own, ich his lord had in mind to give him. we who are made to share the eternal ssedness of God's kingdom can come possess it only by using our posses- ns here for him to whom they and belong.

Vs. 13. You cannot serve two masters. he steward tried it and failed. He ed to serve his lord and mammon, d it did not work out. You can take ders from only one master. You may ve God or mammon; you may serve d *with* mammon; but you cannot ve God *and* mammon. And by serv- God with mammon (possessions), u serve your own highest interests.

Serve God with Possessions (Luke 16: 14-15)

The basic sin of the Pharisees was ve of money. Some of the Pharisees ard all that Jesus had said (cf. 15: 1). ey could not agree with Jesus in the ea of the incompatibility of love of d and love of money. Nor could they swer Jesus and disprove his teachings. here was nothing left for them to do cept to scoff at him (literally, "they rned up their noses at him").

Jesus would save these Pharisees from fate similar to that of the steward, and all who try to serve God and mam- on. He said to them, in effect, these ords: You justify yourselves in men's yes, not God's. You profess to be ighteous and so parade yourselves efore men. But it is only a sham. our real concern is for money, the ings that glitter and make a show. ou want the plaudits of men. But God ominates the very things that men xalt! God looks upon the heart; he ees what is in the heart; he knows whether or not you use your possessions for him or for yourselves. Serve God with your possessions; exalt that which he exalts, and he in turn will exalt you.

III. Serve Others with Possessions (Luke 16: 19-23)

The story of the rich man and Lazarus (vss. 19-31) is a commentary on verse fifteen. The rich man illustrates the money-loving Pharisee—ancient or modern.

The rich man lived in luxury. He ignored the fact of his stewardship; he forgot all sense of responsibility to God or man in the use of his possessions. He spent his possessions only upon himself —in regal, luxurious dress and in constant feasting and merrymaking.

Meanwhile he lost a unique opportunity to serve another with his possessions. A man full of running sores for want of medical treatment lay at this rich man's gate. He was so helpless that he had "to be laid at the gate." He was a beggar, completely dependent on the charity of others. His hope was to share the scraps thrown from the banquet table to the dogs, his only companions. How easily the rich man could have changed the lot of the beggar! And to what great advantage to himself as well as to the beggar!

Both men died. The beggar's funeral was not worth mentioning. But the rich man had a pompous funeral. But God, who looks on the heart and who rewards us in accordance with our fidelity as stewards, completely reversed the lot of the two men in the next life. The unfaithful steward in hell saw Lazarus, who had been faithful with what he had, happy and rich in Paradise.

How generally do church people today believe that their use of material possessions here helps determine their destiny hereafter?

LESSON APPLIED

By Howard K. Williams

Purpose. To make clear that these things which we call our "possessions" are really only a "trust," and to teach, in a practical way, the right use of whatever may have been entrusted to us.

Preparation. Nothing can take the place of a careful reading and quiet pondering of the Scripture passage itself. After it has been read and considered, one may then turn for additional light to the commentaries. Read as widely as you have opportunity in books on stewardship.

I. What Belongs to Me?

"How much did he leave?" someone asked concerning a person who had recently died. In every case the answer was the same: "He left all he had." "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6: 7).

What we call "ownership" is really trusteeship. We are not owners, but stewards. Certain goods are entrusted to us while we are here in this world. This fact is presented repeatedly in the teachings of Jesus; it receives special emphasis in this lesson—the Parable of the Unjust Steward.

Things are important, not so much for themselves as for the effect they have upon us. Great wealth may develop hardness of character. But so also may poverty. Ease, either of luxury or of indolence, may produce a soft character. The essential matter is that we are stewards and should look upon our possessions as trusts.

While we sometimes must work very hard for certain things, the ability to work is itself a trust from God; hence, no man can truly say, "These things are mine." Without God, we could earn nothing.

This week I stood beside a bed on which lay a woman so helpless that she could not turn. She is blind, and also so deaf that she could hear only when I shouted into an ear trumpet. Yet she smiled and was thankful. When I commented upon her cheerfulness, she replied: "Why shouldn't I be thankful? See how good everyone is to me; and besides, Christ is with me." She had seemingly very little, and yet she was grateful to God for his gifts.

But what have we done that she has not done, that we should possess those faculties which have been denied to her? We are able to run about, to see, and to hear. Are not these trusts from God? So many things to be thankful for! So many powers to use for him!

II. We Must Give an Account

Since we have been entrusted with these things, we must give an account to God of our use of them. What a solemn moment it will be when we are called upon to give an account of our stewardship! And that moment, without fail, will come to everyone.

How upset and distressed the steward in this parable was when he learned that his stewardship was ended and that he must give an account! How distressed we shall be at the close of life, if we have cared nothing for others and have used our brains only to figure out gains for ourselves! Are we constantly contemplating building larger barns to hold our increase, or are we constantly endeavoring to aid someone else?

"It is required in stewards, that a man be found faithful" (1 Cor. 4: 2). What a joy will be ours if we so live that at the end of life we shall hear those

gracious words from the lips of our Lord: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

III. The Wise Steward

Christ's Parable of the Unjust Steward is difficult to understand, and must be taken the way he intended. Jesus does not commend the steward of this parable for trying to cover up his unfaithfulness by a further dishonesty—the lowering of the bills of the debtors in order that later they may take him in. The argument is *a fortiori:* If this man uses money to make friends for his future in this life, you can learn from him a deeper lesson; *you* use *your* God-given trusts to make eternal friendships, that "they may receive you into everlasting habitations."

Dr. Brumbaugh, in his book *The Making of a Teacher,* tells a story that illustrates this point well. A certain teacher had given generously of his strength, learning, and possessions to start his pupils rightly in life. One day when he was very old and poor, he was visited by a rich businessman whom he had helped years before on the road to success. This man had now come a long distance to be with his old teacher and to thank him. A gracious thing to do! After his visit, when he was leaving for the railroad station, the rich man pushed a gold-headed cane into the trembling hand of the aged teacher, and said to him, "Now, goodbye till we meet again." The old teacher's eyes grew dim, and his voice trembled as he took the cane and with it pointed upward. "Goodbye," he said, "till we meet again —up there!" Making friends with what we have and are—friends whom we shall meet again up there! Life is too short, if it be limited to this world. We can change material things into spiritual values, gold into cultured souls, through the marvelous chemistry of God.

IV. Little or Much

Henry Thoreau, in *Walden,* writes: "Drive a nail home, and clinch it so faithfully that you can wake up in the night and think of your work with satisfaction."

Jesus said: "He that is faithful in that which is least is faithful also in much." A child should be taught conscientiousness in the smallest duties, and honesty in the smallest things. I knew a woman who once was laughed at because she tried to find the owner of an ordinary pin that she had found. To her, honesty with a common pin was important, and it is.

In early days the Cunard Line had a wonderful reputation for safety and comfort. While other transatlantic lines tried for speed, Sir Samuel Cunard aimed at safety. To this end, he demanded care in the smallest details. It is reported that, in spite of all, some workmen once drove a nail too near the compass, and because of it the ship went two hundred miles off its course. Little things are important—so important that the way we use even a little money may determine our eternal destiny. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Mammon means money; the true riches are spiritual.

V. But One Master

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Whenever I come upon this verse I think of Dr. Russell H. Conwell. I once heard him tell of an experience he had in a large hotel. He went into the dining-room and gave his order and waited. After a long time, another waiter came and asked, "Have you been waited on, sir?" "No," said Dr. Conwell, "and I have waited a long time. What is the trouble?" "The trouble, sir, is that we have two head-waiters. One gives an order and when we start to obey him, the other countermands the order." That hotel, needless to say, gave no service or only very poor service.

Similarly, you go to the Bible or to the church, and you hear God's order. But when you go out into the street, you hear the devil's order. When you try to obey both, your life falls into confusion.

VI. The Results of Stewardship

Albert Schweitzer, in *Out of My Life and Thought,* tells of the three sacrifices he prepared himself to make when he first went out to Africa. They were: (1) to abandon the organ; (2) to renounce the academic teaching activities to which he had given his heart; and (3) to lose his financial independence and to rely for the rest of his life on the help of his friends. He began to make these sacrifices, he says, and only his intimate friends knew how much they cost him. But it happened with him, as it did with Abraham, when Abraham prepared to sacrifice his son. He was spared the sacrifice. Schweitzer then tells how a Bach society sent him a piano specially built to withstand the weather of the tropics. He relates how the quiet hours he spent in Africa afforded him opportunity for deeper meditation and for the preparation of lectures. And how his organ recitals, given at intervals when he returned to Europe, brought profits that maintained his mission and supplied his own needs.

VII. Conditions Reversed

Jesus draws a vivid picture of Lazarus and the rich man. Everybody envied the rich man with his wealth and his mansion on the hill. But that is no good reason for envying anyone. It is well to have life's necessities, but there are many things better than wealth.

The second scene of the parable pictures a reversal of conditions. Lazarus now is the possessor and the rich man is the suppliant. We are not to understand that the reversal was caused by *things;* it was caused by *spirit.* Lazarus did not get into heaven because he was poor, but his poverty did not keep him out. The rich man was not shut out of heaven because he was rich, but rather because of the way he had used his riches.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Spice for Your Lesson

We have said before that variety is the spice of your lesson. Season your teaching today by distributing checks for a thousand dollars on a fictitious bank. Pass out pencils, too, and ask each student to write on the blank side how each would spend such an amount of money if they had it in actual cash. They do not need to sign their names but they should answer the question sincerely. Then discuss the answers.

From the items listed you should gain some insight into the attitudes of your pupils toward money.

When you have analyzed this attitude, compare it with Fritz Kreisler's as recorded in *Tarbell's Teacher's Guide,* page 64 of the 1941 edition. This great violinist thinks of money as a fund entrusted to him for proper distribution. In all his years of concert salaries he and his wife never have built a home of their own. "Between it and us stand all the homeless of the world," says the great soul who works constantly to reduce his own needs to a minimum so he may be a better steward of the sums entrusted to his care.

Looking at Our Possessions

Start building a list of personal material possessions: clothes, books, cars, jewelry, bank accounts, radios, lamps, games. Ask the class to give further suggestions.

Make another list of intangible possessions: talents, time, ideas, energy, sympathy, love, ideals, knowledge, spiritual experiences. Have the class add to this list and write both lists on the board.

Ask the following questions about each of the lists:

. How much has come to you by
r own efforts?
. How much do you use for your
personal benefit?
. How much do you use for the
efit of others?
. How much of each of the items
tioned is now not used by you?
. Do you know of anybody or any
ject that might benefit by your shar-
of your possessions?

Pupils may not care to answer these
etrating questions openly, but the
s will miss one point of this lesson
his moment goes by without some
d of answer to questions 4 and 5.
refore, if it seems wise, pause for a
le period of quiet meditation while
pupils ponder the questions. At the
l of the period of thought direct their
nds toward some definite, private
wer to these questions—some deci-
n to share their possessions with
ers.

od and Mammon

Fully to appreciate the golden text
today one should have in mind the
ge of the idols that oriental peoples
rship as their gods of wealth, for that
what mammon literally means—"a
m of opprobrium for wealth regarded
an idol or evil influence." In China,
sai Shen is the God of Riches. Years
., in Peking, on the third day of the
w year, we saw the crowd in front of
Money God's shrine: "Intense—all
ds, all classes eager to register their
ws or make their petitions. Piety
d prudence alike counseled these
inese people to keep in the good
ces of this powerful and well-beloved
d. So they gave freely that they
ght receive freely, and his altar-table
s spread lavishly with flesh and fowl
d the live carp that he prefers."

What do we spread before our God,
r heavenly Father?

aid at Our Gates

The story of Lazarus has long been
miliar to me. Seldom in our years
China did I see a beggar but I
ought of Lazarus. Until today I
ould have said I knew that story so
ell I could "back the book" on it, as
ey say when they mean to repeat a
ory word for word from memory.

But today I am suddenly aware of a
tle word in that familiar story. "*Was*
id at his gate!" *Was* laid! That
eans the beggar must have been so
elpless he could not even crawl there
imself. Someone else brought him,
meone who knew how much Dives
ossessed and how easily he might have
ken in Lazarus and fed him and called
doctor to bandage the sores.

Now, aware of that little word *was*,
see new meaning in two articles in
Missions for October, 1940. "The Rising Tide of Human Misery," by P. H. J. Lerrigo, and "What Will You Do with the Refugee?" by Jeanne Bradbury, must be discussed with the class. Quickened in sympathy by the new awareness they receive from this discussion, the picture on the back cover page of that same issue, and the first point in the personal message (page 491) from Judge Millington, president of the Northern Baptist Convention, should bring to each the question, "Who is being laid at my door?"

At the Close of the Lesson

Recite the words by Emma Lazarus engraved on the pedestal of the Statue of Liberty (see *Missions*, for October, page 501).

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. God's, Thine, and Mine.

PRELUDE. "Earth Is Waking, Day Is Breaking."

HYMN. "Give of Your Best to the Master."

SCRIPTURE. Psalm 49. (To be read by a member of the men's class.)

PRAYER. Offered by an intermediate girl.

Dear Father, teach us the truth about the things that are in this world. Help us to know that really we do not own anything, but are only using thy goods for thee. And may we be careful to have respect for the possessions in the hands of others. Make us honest, and loyal, and faithful, and profitable servants of thine. Amen.

HYMN. "Rise Up, O Men of God."

DISCUSSION:

1. *What Is God's?*

a) The world. "If I were hungry, I would not tell thee: for the world is mine" (Ps. 50: 12).

b) The land. "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me" (Lev. 25: 23).

c) The minerals. "The silver is mine, and the gold is mine, saith the Lord of Hosts" (Hag. 2: 8).

d) All souls. "Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine" (Ezek. 18: 4).

2. *What Is Yours?*

a) Life. "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33: 4). Hence: "Thou shalt not kill" (Exod. 20: 13).

b) The necessities of life. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Exod. 20: 17).

3. *What Is Mine?*

a) The sonship to God. "Beloved, now are we the sons of God . . . ." (1 John 3: 2*a*).

b) Stewardship before God. "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (1 Pet. 4: 10).

STORY. (By one of the school's talented story-tellers.)

THE COST OF A DOLLAR

(The story-teller will have provided himself with a silver dollar dated earlier than the beginning of the century.)

Have you ever gone into a store to buy a dollar? How absurd! We don't buy money, we buy with it! Or do we? Think. This dollar, for instance, has been bought and sold hundreds of times since 18—.

In the first place, this dollar was deep in the earth, a tiny part of a great deposit of silver ore. In order to bring the silver to the surface of the earth, some man paid days of sunshine. He surrendered his leisure and labored long hours in the dark. But that was only the beginning. Other men labored in the mint, and skillfully shaped and stamped the silver into this coin.

Later, this dollar went out from a bank, and into the pay envelope of a workman. He had given a full half-day of life for it. He, in turn, took the dollar to the grocer, and the grocer bought it with a bag of flour. The grocer then returned the dollar to the bank. That he might thus have the dollar for his old age, he sacrificed the joy of going to a concert.

Now, it may be that while this dollar was resting in the bank, it excited the cupidity of the bank clerk, and he stole it. He bought it at the price of his honesty, and afterward paid five years of his liberty for it.

And so the history of this coin goes on and on. We say to ourselves, "What's a dollar, anyway?" A dollar represents toil and sacrifice, the very lives of many. No man, woman, or child is good enough to possess anything that has been purchased at such a price. Only God is worthy of owning this dollar. And God does own it. He owns it because he created the silver, and because his children have consecrated it with their blood. It is not mine at all. I shall be prayerfully careful as to how I invest it for him.

ANNOUNCEMENTS.

PIANO RECESSIONAL. "O Master, Let Me Walk with Thee."

LESSON 7—FEBRUARY 16

Jesus Teaches Forgiveness and Gratitude

Luke 17

Luke 17: 1-4, 11-19

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

KEY VERSE: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32*

TO BE READ EACH DAY

Feb. 10. M. Jesus Teaches Forgiveness. Luke 17: 1-4
Feb. 11. T. A Problem Concerning Forgiveness. Matthew 18: 21-22
Feb. 12. W. "Father, Forgive Them!" Luke 23: 33-38
Feb. 13. T. Jesus Teaches Gratitude. Luke 17: 11-19
Feb. 14. F. Thanking God Always. Ephesians 5: 18-21
Feb. 15. S. "I Thank Thee, O Father." Matthew 11: 25-27
Feb. 16. S. Song of a Grateful Heart. Psalm 117: 1-2

SCRIPTURE SAYS—

By W. W. Adams

Today's lesson calls attention to two of Christianity's primary graces: forgiveness and gratitude. They are often neglected even by professing Christians. Such neglect is ruinous to one's spiritual life.

The Old Testament had much to say concerning forgiveness and thanksgiving, more of the latter than of the former. The Psalms in particular are rich in their emphasis upon thanksgiving. But it remained for Jesus to lift these graces to their highest pinnacle, for he combined example with precept in a perfect balance. Jesus sought always, as in the Scripture now before us, to encourage the practice of these graces and to warn against the evils resulting from their neglect. The actual practice of forgiveness and gratitude in accordance with New Testament teaching is almost a forgotten matter in these days—even among church people.

1. Forgiveness (Luke 17: 1-4)

Experience proves Jesus to be right in saying that offenses will come. The occasions of stumbling are unavoidable. Anything that causes another person to stumble and come to ruin is an offense. These occasions of ruin may arise from the un-Christian world in which we live or even from among professing Christians themselves. We unwittingly may cause another person to stumble. But Jesus has in mind deliberate acts designed to trip another, such as the Pharisees constantly were guilty of when they sought by word and deed to prevent the disciples accepting Jesus as the Messiah. There are few sins more severely condemned in Scripture than the sin of seeking to keep another person from discipleship to Christ.

Occasions of stumbling will arise as long as the deadly conflict continues between right and wrong. As long as men remain ignorant of God's will or, knowing it, rebel against it, those who seek to do God's will must live where traps are set for them. One can easily become philosophical, speculative, regarding occasions of stumbling—in fact, regarding the whole question of the presence of evil in the world. Why do men sin? Why must we live in a world where "it is impossible but that offenses come"? Looking our modern world squarely in the face, one can readily become critical, skeptical, concerning the whole world situation. But Jesus treats the matter only on its practical side. Recognize the fact of offenses he would say; foresee them, be prepared for them, set no trap for others and avoid the trap set for you. Offenses will come, but man is not thereby excusable or guiltless if the offense arises in him. Whether the offenses are reasonable or unreasonable, welcome or not, the one point to remember concerning them is that woe awaits him through whom they come!

This truth is emphasized by a strong illustration (vs. 2). The point of view shifts forward to a case in point, to one who has become guilty of offending another. There were some "little ones," perhaps recent converts, who were fighting against great odds. They were weak and in need of strength and encouragement. Someone set a trap for one of them, and caused him to stumble and fall. That itself is tragic, but the situation is evaluated from the standpoint of the offender. What is his situation? It is better (present tense), profitable, advantageous to him if a millstone is now lying (present tense) around his neck and he has been hurled (perfect tense) and is now on the bottom of the sea; there to stay. Yes, that is better by far than to offend even a little one. To lose one's physical life is preferable to causing one of the little ones to stumble morally, spiritually.

Now, make the application (vss. 3-4). Take heed to yourselves: keep your eyes open, mind alert, so as not to commit this sin. Of course you must not sin against your brother. But what will you do if your brother sins against you? Will you act so as to deepen and confirm him in his sin, or so as to win him from it? The answer involves three steps.

1. *Rebuke him.* We need to watch this word "rebuke." Most of us can readily "rebuke" our offender—rebuke on a low level, in an un-Christian manner. The word Jesus used means to place a value upon, evaluate, reprove, admonish, enjoin strictly. In short, one

st help the offender to see the true aning, worth, penalty, iniquity, effects his act; help him to see the real es involved and give him a genuine portunity to repent.

. *Forgive him.* If he should repent, should forgive him. The only place ere you have to struggle is in making wise effort to enlighten him and lead to repentance. Once he repents, r struggle is over: forgive him fully l finally. Forget all sense of personal ury, away with all desire for punishnt, restore him at once to full fellowp; love him without reservation.

Elsewhere, Jesus made it clear that we st forgive even though the offender es not repent. Read Matthew 6: 12 ff.; 15 ff.; Mark 11: 25; Luke 23: 33-38.

e thing a Christian may not do is to e with something in his heart unforen. Only by keeping our own hearts ar can we be used "to rebuke" ucssfully the offender.

3. *Forgive without limit.* The point verse four, as with Matthew 18: 22, that we must forgive without limit—t as often as the need arises. Jesus us makes forgiveness of the very ence of Christianity.

Gratitude (Luke 17: 11-19)

Here is a timely message that springs of life itself. Jesus was making his y toward Jerusalem, going at the moent eastward to the Jordan Valley, ing Samaria on his right, Galilee on left. On the outskirts of a village sus encountered ten men, all of them ers. Nine of them were Jews, one a maritan. Ordinarily, due to racial d religious antipathy, they would not ve been found in one company. But ing lepers, they were ostracized from ciety, from home, and from business. e shall dwell alone; without the mp shall his dwelling be" (see Lev. : 45-46). Consequently the ten lepers o met Jesus "stood afar off." Comon misery and sorrow had united Jews d Samaritan.

They did not wait for Jesus to take the itiative. Their lot was a miserable e; they faced the future in utter hopessness. Living on what they could beg m travelers and glean from fields and oods, they made their way daily toward rtain, horrible death. Only one ray of ope ever shone on their path; they eard wonderful stories of gracious acts mercy being done by one called Jesus. hey had often spoken of Jesus—perhaps wishfully. Then one day a noise nd a crowd announced that Jesus was pproaching. Loudly they called, "Mas-r, have mercy upon us." These words ad only one meaning. To have mercy pon them would be to heal them.

Jesus looked upon them. One glance old the story of their pitiable plight. Instantly his heart of compassion went out to them, and his power became active in their behalf. Jesus knew the law and respected it (Lev. 14: 1 ff.). If a leper should be healed, he must prove to the priests that he had been healed, and he must offer appropriate sacrifices before returning to society. "Be on your way; show yourselves to the priests." Thus commanded Jesus, challenging their faith to action. We need not magnify their faith in Jesus that led to obedience. Men in desperation will act upon little faith. But it was enough: they made off toward Jerusalem, and as they journeyed they were instantly, completely healed.

Being made whole, two duties lay before them: one a moral duty, the other ceremonial. The most unlikely man of the ten, the Samaritan, saw instantly which duty came first. His healing could have come from no source except God. In this glorious experience he had found God in Jesus Christ. It was obedience to Jesus' words that had brought cleansing. Back to Jesus he would go.

On the way, he let people and nature share his new found joy. In a great voice, loud and clear, he filled the valleys with songs and shouts, giving glory to God. Once back in the presence of Jesus, he fell prostrate before him in worship. Glorifying God and thanking Jesus: there is no inconsistency there.

Jesus was greatly grieved—not at the man prostrate before him, but because of the absence of the other nine. A Samaritan giving him thanks! The nine members of the chosen race—absent! More alert for the ceremonial obligation than for the moral one! More anxious to return to life's activities than to return thanks to the giver of life! Wide-awake to human obligations and privileges; but dull, yea, completely dead, to their debt to God.

Were there not ten cleansed? The question calls for the answer Yes. Jesus knew as much. But where were the nine? Could it be true that only this stranger (alien, one of another race) had been found returning to give glory to God? Yes, it was true!

One wonders if the proportion, one of ten, does not hold generally in life. Certainly the majority of men give but little evidence of ever returning to thank the Giver of all good things.

The story ends on a high, positive, pleasing note. All the while, the Samaritan had remained, prostrate before Jesus. Jesus finally spoke to him. The message is in three parts.

1. "Get up": literally, having stood up.

2. "Go": literally, be on your way; on to the priests and society.

3. "Your faith has saved you"—made you whole.

Faith had brought healing to his body, as it had also to the bodies of the ungrateful nine. But the faith that brought the Samaritan back in worship and gratitude to Jesus has now saved him on a higher level. He goes home with the love, peace, and fellowship of God in his heart. All because he said, "thank you"!

LESSON APPLIED

By Howard K. Williams

Purpose. Though some Scripture passages deal with but a single topic, others —and this lesson is one—deal with a succession of topics. In teaching this lesson, therefore, endeavor to emphasize these important points: our influence upon others, our own responsibility to live upright lives, and the necessity of manifesting constantly a forgiving spirit toward other people and a grateful attitude toward God.

Preparation. The first nineteen verses of Luke, chapter 17, should be studied carefully. Because of the fullness of this chapter, we cannot treat more than these nineteen verses. As always, we should seek illustrations that will be familiar, simple, and clear. The illustration itself should never require any explanation. Remember how simple and easily understood Jesus' illustrations were—a sower, a merchant, a traveler, etc.

I. Stumbling Blocks and Stumblers

In Luke 17: 1-2, two facts are clearly stated: (1) the fact that offenses are a part of the present order of things, and (2) the fact that the offender is responsible. Dr. Boreham cites from *The Backsliders,* by William Lindsay, an incident that may be related here. A new minister, upon arriving at the little town where he is to serve, is met by the stagedriver, Jude Birt, who takes him from the station to the manse. Jude volunteers the information, "There's the spire of the Wesley Church. The only thing ag'in it is that I'm a member. You mustn't take me for a sample. But, of course, the Bible says, 'We have this treasure in earthen vessels.' It's my favorite text, an' I git considerable consolation outen it." "A good text," replies the minister, "but we must not take it as an excuse for our shortcomings."

Here we have in juxtaposition the two facts that we must recognize in life: the fact of "earthen vessels" with their weaknesses, and the fact that we are responsible for our shortcomings.

"It must needs be that offenses come." Why? Dr. Abbott declared this to be one of the insoluble problems of the universe. Jesus recognized the presence of

sin, but did not explain its origin. The more we try to reason it out, the greater confusion our minds are in. Do not forget that Jesus affirmed the reality of sin.

Since sin is here, what shall be our attitude? A man like Jude Birt would be inclined to say: "Yes, sin is here and I am a sinner. It's too bad, but I can't help it." Jesus' words amount to this: "Sin is here, and woe unto him who sins or who causes another to sin."

We are right, then, in admitting the fact of sin. Everyone conversant with life must do so. To deny sin is idiotic. The question is, what are we going to do about it? Shall we tolerate it, or shall we, through Christ, put our foot upon it? Jesus repeatedly emphasized man's responsibility to conquer sin.

In pronouncing woe upon the sinners, Jesus called attention to the two kinds of sinners: those who stumble and those who put stumbling blocks in another's way. To cause others to sin is despicable. But it is also a foolish thing for people to be turned from goodness by the acts of others. Each individual carries his own responsibility; each must answer for his own sin.

II. When People Sin against You

If it is foolish to stumble over another's sin and to let that other person make a sinner of you also, what then? A church member said, "Because somebody said something against me, I shall never enter that church again." Besides being very childish, that attitude is positively sinful. Before saying, "If thy brother trespass against thee," Jesus said, "Take heed to yourselves." The point is to be careful of what you allow your fellow-man's sin to do to you! Don't you become a sinner because someone sinned against you. When others sin against us, here is what we must do.

First, we must rebuke the offender. The Christian is not to be a spineless individual; neither is he to be a person who is always fighting for his rights. Jesus never fought for his rights, but he did rebuke the Pharisees.

"If thy brother trespass against thee, rebuke him!" Why? Not for your own sake, but for his sake. People must be taught to consider the rights of others. A Christian, of all people, should be mindful of others. But the rebuke should be given in a Christian manner, with kindness, persistence, and helpfulness.

Second, if the man repents, forgive him. There is no room in a Christian's heart for a grudge. Let your heart be so full of Christ that there is not a single dark corner where unforgiveness can lurk. Forgive, forgive, and forgive again!

No wonder the disciples sighed, "Increase our faith!" It takes great faith to forgive like that. Jesus' reply was somewhat like this: "Very well, it does take great faith, as you have said; but if you have a little faith, even though it may be as small as a mustard seed, you might, by merely uttering a word, pluck up a tree and drop it into the sea. Should the forgiving of an offender then be too difficult for a man of faith?"

Third, you will be truly a child of your heavenly Father when you forgive like that! In the brief parable given in verses 7 to 10, attention is directed to a slave who labors in the field and then serves the meals. Having done all, he is still under obligation to his master. But Jesus implied that we are more than slaves. A slave is controlled by necessity; a child of God is governed by love. Love can never do enough.

III. The Lepers Healed

At this point there is a break in the narrative. Jesus is journeying along the borderland between Galilee and Samaria and moving, from west to east, toward the Jordan. This was the route the northern Jews were accustomed to take when they went up to Jerusalem. They took this longer course, crossing the Jordan twice, rather than go through Samaria. You will recall the enmity that existed between the Jews and the Samaritans. Jesus was not governed by this spirit. As he journeyed, ten lepers called to him with their hollow, hoarse voices, asking mercy.

Leprosy is a great leveler. So also is sin and sorrow. Here, rich and poor, ignorant and learned, meet. The ten lepers cried to Jesus for mercy. They knew him only as a beneficent man. Yet Jesus healed them. They could scarcely believe it. Jesus is a leveler too. He lifted these poor, forsaken creatures up to a higher plane. Now they could return to their homes, they could join their fellow-men, they could worship in the Temple.

To the lepers, Jesus said, "Go." "And it came to pass, that, as they went, they were cleansed." What would have happened if they had not gone? What do you think? Will Jesus cleanse a person who will not obey him? Someone says, "I would be baptized and join the church, but I am not good enough." Jesus replies, "Repent, believe." When you start doing these things, you will feel his cleansing power.

To the man with the withered hand, Jesus said, "Stretch forth thy hand." The man might have replied, "That is the very thing I cannot do. Had you asked me to walk or to speak, I could have done it." But when the man tried to obey Jesus' command, lo, his hand became well and strong. "Whatsoever he saith unto you, do it" (John 2: 5). When you try to do it, you will find that with his strength you can do it.

Yet not more than one out of ten seems to be really thankful, and that one, oftentimes, someone whom we would not expect to show gratitude. In this incident, the only one who came back to fall at the feet of Jesus and to thank him for the great gift of cleansing was a Samaritan. By that act he was freed within to a full salvation.

I wonder what this healed leper did in later life. Did he stop with thanksgiving, or did he go on to thanks-living? Did he make his life a symphony of praise to God?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Beginning the Lesson

Two weeks ago we suggested that you gather material about Christian work among the lepers. We hope you have that material now—pictures and articles, maps and stories. *Tarbell's Teacher's Guide* for 1941, pages 68, 72, and 73, has some well-written passages, describing leprous persons. As you read over this material meditate not only on the horrors of the disease, but open your heart in sympathy for the ones who suffer from it, and raise your thanks for the missionaries who are helping to relieve that suffering.

Out of that state of prayer will come your own original presentation of the disease—by story or posters, by a résumé of the pamphlets you have studied, by a season of prayer for those who suffer from leprosy today—anything that grows out of your own awakened sympathy. Use this as your introduction of the Scripture lesson about the ten lepers. Help them to realize that lepers are real people, alive and suffering untold agonies. As a modern miracle, explain something of the healing that modern medicine is effecting in the leper colonies.

"He Was a Samaritan"

In order to understand fully the meaning of this expression we should read again the story of the woman of Samaria (John 4, especially verse 9). The gratitude of the one leper who returned is the more noticeable because he was a Samaritan. This fact throws greater condemnation upon the nine who did not return. The Samaritan blood in this one grateful leper does for this story what the Samaritan blood does for that classic parable. The Good Samaritan (Luke 10: 25-37). In passing, it is of interest to note that Jesus' feeling toward the Samaritans was an unorthodox attitude for his day (see Luke 9: 51-55). The orthodox attitude there

ld have been to call down fire on t town.

here Are the Nine?"

s an exercise in imagination, we ght ask this question of the class, ing on the board their answers. But nting as is this question, how much re gripping must have been Jesus' spoken question at the crucifixion, here are the ninety and nine that I led—the lame and the blind, the halt l the maimed?" Go over with the ss the numbers whom Jesus healed. en read the story of those who stayed Jesus in his dark hour—as recorded John 19. How many of those men- ned by the class were there?

wing Him Thanks

The hour will have been spent poorly we do not apply to ourselves this les- n in gratitude—asking ourselves in ich tenth we fall: the one-tenth that presses appreciation or the nine-tenths t goes its thoughtless way. The story the ten lepers teaches such a pointed son that we ought to remind the class t it is not a parable but an actual ident. That being so, it may cause to search our own hearts more deeply. As teachers we should bring the chal- ge of this lesson home in a practical y. Why not take time for the pupils search their own hearts to discover ether they are hiding this sin of in- titude? Pass out papers and pencils d ask the class to record for their own minder any failures they may recall express thanks where necessary. After s let them jot down ways in which y can correct these failures to be teful. Allow enough time for every- e to think of definite ways in which y mean to express an overdue ap- eciation. Close these few moments of f-examination with a short prayer. s teacher, grasp the opportunity of ering this prayer yourself.

pics for Discussion

1. Explain "Gratitude is the memory the heart."—*Jean Baptiste Massieu.*

2. Have one of the class read "Blow ou Winter Wind," from *As You Like It,* t II, Scene 7. After the reading is nished, call for individual comments the thoughts expressed therein.

3. What did a young lad mean when said, "Why don't I ever think to be ppy when things don't go wrong?"

t the End of the Lesson

In the little pamphlet *Songs by Leper oets,* published by The American Mis- on to Lepers, there appear some poems at beautifully express gratitude. I now of no more appropriate or impres- ive way to close the lesson period than read a few of these.

The fragrance of the trees, the songs of birds,
The blossoming flowers amid the mountain grasses,
All whisper to the soul that waits to hear,
Saying, "God passes!"

The treasures of the sea, the fruits of fields,
These also praise; the village smoke confesses,
As heavenward its columns slowly rise,
"'Tis God that blesses!"

—Nagata San

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

Theme. Spiritual Courtesy.

Prelude. "God of Our Strength."

Hymn. "Thou Didst Leave Thy Throne."

Prayer. (By the school librarian or secretary of supplies.)

Father in Heaven, as we make our way through the world and show great care to conform to the outward standards of courtesy, may we be mindful that there is an inner courtesy of the soul. Help us to live graciously and helpfully, and may we scatter joy wherever we go. Amen.

Scripture. Matthew 5: 33-48. (To be read responsively, led by a member of the school who is known to be of a kindly, courteous spirit.)

Hymn. "I've Found a Friend." The superintendent may wish to read the first stanza of this hymn before he announces the number, and then have the singing begin with the second stanza.

Dramatic Presentation.

The School of Soul Etiquette

Characters: The schoolteacher and a group of senior girls.

Properties: A sign lettered on bristol board, "School of Soul Etiquette," and fastened overhead at the rear of the platform. Bibles for the girls to carry as textbooks.

The scene opens with the teacher seated at a small desk, center rear. The girls come in one by one, and occupy chairs in the form of a horseshoe on either side of the teacher. The teacher nods, or speaks a greeting, to each girl as she enters.

Teacher: Let us begin the morning lesson, young ladies. We shall start reciting from the left, and so around the room. What is the correct way to enter the house of God?

First Girl: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Psalm 100, verse 4.

Teacher: How shall we conduct ourselves at the table of the Lord?

Second Girl: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve . . . . that ye may eat and drink at my table in my kingdom. . . . ." Luke, chapter 22, verses 26 and 30.

Teacher: What do the Scriptures give as the proper attitude to take toward one who offends you?

Third Girl: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke, chapter 17, verses 3 and 4.

Teacher: How must we respond to a gift sent from God?

Fourth Girl: "Giving thanks always for all things unto God, and the Father in the name of our Lord Jesus Christ." Ephesians, chapter 5, verse 20.

Teacher: Upon whom is it proper to bestow our love?

Fifth Girl: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . . Thou shalt love thy neighbor as thyself." Matthew, chapter 22, verses 37 and 39.

Teacher: Suppose we call upon God, and he keeps us waiting; what then shall we do?

Sixth Girl: "Rest in the Lord, and wait patiently for him. . . . ." Psalm 37, verse 7.

Teacher: Which of the many rules that we have studied shall we remember to use as a guide to conversation?

Seventh Girl: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19, verse 14.

Teacher: When in doubt as to the correct procedure at any time, what general rule of spiritual etiquette may be applied?

Eighth Girl: "And as ye would that men should do to you, do ye also to them likewise." Luke, chapter 6, verse 31.

Teacher: I am satisfied that you are ready to be graduated from this school and to take your place in the world. If you act according to the knowledge you have displayed, you will be marked as true and cultured Christians. Before we part, let us name again those qualities which we individually are striving to possess.

All: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22-23).

Announcements.

Hymn. "Beneath the Cross of Jesus."

Piano Recessional. "Saviour, Like a Shepherd Lead Us."

LESSON 8—FEBRUARY 23

Jesus Calls to Prayer

Luke 18

Luke 18: 1-14

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

KEY VERSE: *Lord, teach us to pray.—Luke 11: 1*

TO BE READ EACH DAY

Feb. 17. M. The Unjust Judge. Luke 18: 1-8
Feb. 18. T. The Pharisee and the Publican. Luke 18: 9-14
Feb. 19. W. Perseverance in Prayer. Mark 7: 24-30
Feb. 20. T. Humility in Prayer. Matthew 8: 5-13
Feb. 21. F. The Prayer of Faith. Mark 9: 20-27
Feb. 22. S. A House of Prayer. Matthew 21: 12-16
Feb. 23. S. Taught To Pray. Luke 11: 1-4

SCRIPTURE SAYS—

By W. W. Adams

Jesus knew how to balance his teaching, so as to develop hardness and fidelity in his disciples and at the same time to inspire and encourage them in their task. In the previous chapter, especially in Luke 17: 20-37, Jesus let his disciples look upon the difficulties that lay ahead of them. The kingdom is inward, not external. The time will come when they will greatly desire to see the realization of the promises and work of the Son of Man. Surrounded by wordliness, apostasy, and hostility, they will be tempted to despair. Jesus seeks to fit them for such a time of testing. This is done admirably in the two beautiful parables now to be studied.

I. Parable of the Judge and the Widow (Luke 18: 1-8)

1. *Vs. 1: The Purpose of the Parable.* In most of Jesus' parables, the purpose is not stated formally. In some instances, as in this parable, the purpose is given. It grows out of the previous section. The disciples cannot evade the testing times that lie ahead. There is only one solution: keep on praying and never give up. It is necessary (binding) for the disciples to be persistent in praying and not to lose heart. "Pray without ceasing" (1 Thess. 5: 17); do not become faint-hearted, do not give in to evil, do not slacken or despair (cf. 2 Pet. 3: ff.). The disciple and the church as a whole must never cease praying and working for the Kingdom, regardless of the godlessness around them.

2. *Vss. 2-5: The Content of the Parable.* The story is a simple one and true to life. Recall that in an earlier lesson attention was called to the necessity of discerning the point which the parable was designed to clarify. Otherwise we may go astray, as is often done, in interpreting the parable. In this parable the point emphasized is not the character of God or his motive in granting requests. How would God fare if we should liken him to this judge? The judge had no reverence for God or man, and he finally was moved to give what was asked of him by purely selfish reasons, not by any of those things that move the heart of God toward his children.

The judge did not fear God. He had no respect for his will and laws, no sense of dependence upon him. Neither did he revere or regard man. He cared nothing for others and was concerned only for his own interests. He never regarded other people's needs and rights.

In the same city lived a widow. Someone was taking advantage of her helplessness and was oppressing and robbing her (cf. 1 Tim. 5: 5). She represents anyone in need, including Christ's followers who, as chapter seventeen had made clear, must live in a world which is hostile to them and is willing and ready to oppress them for its own gain. This makes all who would live justly, dependent ultimately upon the Supreme Judge of all men.

The widow began appealing to the judge to come to her rescue. He refused, but she persisted in coming. Her request was simple and in direct line with the professional interests of the judge: avenge me of my adversary—rid me of the injustice, of the oppression being done me by him. Not only did the judge not care for justice, but also he did not care to be bothered unless it meant gain to himself. And what chance was there of gain from this widow!

So for awhile he refused to grant the widow's petition, nor was he ever moved to help her by other than purely selfish reasons. The widow's rights made no appeal to him; his own peace and quiet at last did. He began to reason with himself. He admitted there was nothing in God or man to move him to action. But the widow was so very persistent, so determined, she had come to be a pest! "This widow troubles me—she constantly furnishes or produces for me trouble, wearisome, vexatious labor." He fears what the outcome may be, should he continue to refuse her request. She may weary or pester him until he is utterly worn out. The word literally means to beat under the eye, to beat blue.

At any rate, in self-defense, the judge decided to take the case in hand and to avenge her—to defeat her adversary and bring justice to her. The story ends at

s point; the widow, through persistent ing, had secured what she needed.

. *Vss. 6-8: The Application of the rable.* Jesus calls upon his disciples consider what the unrighteous judge s. "Did you notice that the un-ncipled judge, utterly godless and fish, because of the widow's persis-cy, finally said, 'I will avenge her'?" us goes on: "If that is true of this lge, let me ask you this question. w much more can we rely upon God, God of holiness, love, and justice, to e heed to the calls for help arising m his elect?" The human condition that they cry to him, implore him gently and persistently, day and night always praying, never slackening (cf. 1). Yes, he will avenge them, bring stice to them. To be sure, it may in-ve a long period of waiting: God is ngsuffering over them," either to are their adversaries just judgment, eking to win them to God and to right ing, or to bring out in *the elect* certain cessary character traits and attitudes the patient waiting for the things lled for.

Jesus became emphatic, in dead rnest: "I tell you God will avenge m speedily." When the conditions e ripe, God being grieved at the delay justice, will move swiftly to defeat justice. But there is one all-important estion. When God is ready to act on half of an individual or his church as whole, will he find the persons in-lved asleep, cold (cf. Matt. 24: 12), ithless, or persisting in faith and ayer, as the widow had been? Ah, at is the question! Will the Son of an find faith on the earth? or doubt, difference, deadness? What if he ould come now?

Parable of the Pharisee and the Publican (Luke 18: 9-14)

1. *Vs. 9: The Purpose of the Parable.* he purpose is disclosed by stating the aracteristic of the people to whom it as directed. In giving this parable sus had his eye on certain people who d come habitually to rest their confi-nce upon themselves, just as they are, part from any change to be wrought them by God. Their confidence was wofold. First, they considered them-lves righteous: in conformity with od's will and so entitled to his favors. hey felt no need of repentance and generation! God approved them, they nought, just as they were. Second, ey set all other people at nought: held em in contempt. Perhaps nothing arks an un-Christian person more learly than the habit of rating other eople beneath himself. Such a person eparates the human race into two divi-ions: self and all others. And all thers are *nothings!* The purpose of this parable is to blast away such an attitude of mind or spirit.

2. *Vss. 10-13: The Content of the Parable.* Two men went up to the Temple to pray. The one was a Pharisee, and represented the religious leaders of Israel. By profession, he was one of the most religious persons of that day. The other was a publican, a tax-gatherer. He represented selfishness, greed, treason. For publicans were looked upon as traitors, for they collected money for the hated Romans!

The Pharisee stood up to pray. Standing was the usual posture in prayer. But the Pharisee made sure that others could see and hear him! Moreover, he made sure that he himself heard his prayer: "he prayed with himself," with his mind upon self, not God. It was not a prayer at all, in the biblical sense of communion with God. It was only a soliloquy, a monologue, a recitation of his merits, in the spirit of self-congratulation. He is thankful to God not for what God has done for him, but for his own personal merits. He has moral and religious merits. On the moral side, he is in a class by himself, as shown in four particulars:

1. He is not an *extortioner*—robber, plunderer, grafter.

2. He is not *unjust*—unrighteous, vicious.

3. He is not an adulterer.

4. As a climax, he is not as this publican, who represents iniquity at its worst.

Now, in this prayer the Pharisee was not falsifying. Certainly for the most part he was telling the truth. In comparison with many (but surely not all!) of the people around him, the Pharisee had great moral merit. That he had been kept from many iniquities of which others were guilty was a genuine ground of thanksgiving, if only his prayer had been directed to God, the source of all goodness.

On the religious side he lists two points:

1. He fasts twice a week. The law required one fasting each year (Lev. 16: 29; Num. 29: 7). The Pharisee therefore had gone far beyond the minimum requirements of the law.

2. He tithes all that he gets. The law required that one tithe all the products of the fields—corn, wine, oil, cattle (Deut. 14: 22 ff.). This Pharisee had gone beyond the law and tithed *all* that he got—property and income.

The prayer of the publican is in complete contrast to that of the Pharisee. He stood afar off; perhaps not far from the Temple, but from the prominent position of the Pharisee. Far away from the praise of men, drawing near to God! In shame, blushing in self-reproach, he would not lift toward heaven his eyes, much less his head, as was customary in worship. Rather, he kept smiting himself on the breast, while praying one prayer. "God, have mercy on me, the sinner"—expiate, remove my sin. Whereas the Pharisee had made no confession of sin, no plea for mercy, the publican did nothing else. He was *the* sinner—the chief sinner. His only hope lay in God's mercy.

3. *Vs. 14: The Application of the Parable.* The application is in two parts. First, of the two men at prayer, the publican rather than the Pharisee went home with divine blessing. Humility, contrition rather than egotism and pride, opens the door to God's heart. Both men came to the place of worship, prayed and told the truth; the publican received the blessing because he exercised the grace needed—humility before God.

Second, a general principle based upon the story. Self-exaltation brings sure abasement; self-humiliation brings certain exaltation (cf. Matt. 5: 3 ff.). And many professing Christians have still to learn this basic truth!

LESSON APPLIED

By Howard K. Williams

Purpose. To make prayer a real factor in life.

Preparation. A thorough study of Luke 18: 1-14. Gather from your concordance other biblical references on prayer. Arrange to have the members of your class report verses on prayer, and to relate their prayer experiences.

The seventeenth chapter of Luke's Gospel closes with a picture of the last things. It tells of the uncertainty as to the time when the Son of Man shall return, and announces the sharp separation of those who reject Christ from those who walk with him. Then, at the beginning of the eighteenth chapter, we are told that Jesus spoke a parable for the purpose of inspiring men to pray lest they faint amid life's experiences while awaiting the day of his coming. In the parables that follow, we have several instances of vivid contrast—the haughty judge and the helpless widow, and the self-righteous Pharisee and the humble publican.

In Jesus' day, a wall around a town made it a city. Without a wall, it was only a town or village. At the gate of the city, the judges met and administered justice. The city gate was the courtroom. Then, as now, not all judges were upright. Jesus pictures this judge as a swaggering, godless man. He scoffed at God and disregarded what people might think. He "feared not God, neither regarded man."

In the East, even today, a woman receives little consideration. She has

few rights. A widow is at the doubtful mercy of society. In Jesus' day, a widow's situation was even worse. Herein we see one of Jesus' great contributions—the emancipation of womanhood. If a woman in those days were to gain any justice, she would have to use all her ingenuity. It was so in the case of this widow. She persistently followed the swaggering judge wherever he went. She approached him in the crowd. She waited for him at his door. She presented her cause at the city gate. At last, the judge's patience was exhausted. He exclaimed: 'Though I'm not afraid of God and care nothing for man, to get rid of this pest, I'll grant her her request."

Jesus then made this point: If such a judge can be forced by a helpless widow to render a judgment, even when unwilling, will not every helpless petitioner be heard by God, who is eager to be of help? God is not a grasping, selfish judge, from whom we must wrest blessings by force; he is a loving Father, more willing to give than we to get.

The second parable in this lesson gives the contrast between the Pharisee, with his high estimate of himself and no realization of his need, and the poor publican, with his low estimation of himself and his discouraging realization of the greatness of his sin. You will wish to tell the story in such a way as to bring out this contrast.

I. Why Do People Faint?

How significant that first verse—"that men ought always to pray, and not to faint." As I read this verse, the question came to my mind, "What causes people to faint?" I called up a medical friend of mine and asked him. He answered immediately: "If the brain is robbed of good, fresh, red blood, even for a moment, the person will faint. This condition may be caused by weakness of the heart muscles, or by the thickening and hardening of the walls of the arteries. If there is a partial stoppage of the fresh blood to the brain, there will be dizziness; full stoppage will cause the person to faint. Does that information help you?" "It certainly does," I replied. There you have it, teachers of religion! If the heart keeps right, and the channels through which the fresh blood of the Holy Spirit runs are resilient and strong, then a person does not faint spiritually. I know now why so many Christians faint by the wayside. Scientifically explained, their hearts are not right and the channels for the Holy Spirit are not functioning properly.

Hence, said Jesus, "men ought always to pray." Prayer keeps the heart healthy and the channels for God's grace open. When a person faints physically, there is something seriously wrong. If the condition is not corrected, it will cause death. When a person faints spiritually there is something radically wrong spiritually, and he will die spiritually unless the trouble is corrected. We cannot blame someone else for our fainting. It is our responsibility to pray and not to faint.

II. How Can a Person Pray Always?

Not long ago a young man said to me, "I do nothing but read and study the Bible. I don't want to do anything else." "Haven't you a job?" I asked. "No," he answered, "and to tell you the truth, I'm glad I don't. It gives me more time to read the Bible." On inquiry, I found that he was living at home with his parents. Though they were poor people, they had to support him. Did Jesus mean that a man should give up all employment and spend his entire time in prayer? I think not, for Jesus himself did not pray in that fashion.

It is recorded of Jesus that on one occasion he "answered and said, I thank thee, O Father, Lord of heaven and earth . . . ." (Matt. 11: 25). Since there is no record of his having prayed aloud immediately before, the implication in the word "answered" is that he was in such constant communion with God that his audible prayers were but a coming to the surface of that inner, secret fellowship. Thus he always prayed. The islands of the sea are but the tops of submerged mountain peaks. Even so, we must live deeply with God if the part of our lives that emerges to view is to be beautiful. We must so live that our every act and thought will be a prayer, if not expressed in words, at least filled with effort and longing, as the seed in springtime of which Lowell writes:

"Every clod feels a stir of might,
An instinct within it that reaches
and towers,
And, groping blindly above it for
light,
Climbs to a soul in grass and
flowers."

III. Why Should People Pray?

I have just received a hand-written post card which reads like this: "A call for prayer goes out to all people. You are invited to a Prayer Luncheon at which time we shall unite in a Prayer for the World. Come and bring your friends. Send your reservation, etc." Does that appeal impress you? It strikes me as presumptuous. A little group of people decide that they want something, so they arrange a luncheon and proceed to tell God about what is going on in the world. We must get over the idea that God knows nothing and must be told what to do.

The basis of prayer is not that we know more than God about what is best but that God is ever ready to do for us better than we can ask. What we need to do is to keep the channels open so that God can give us his blessings. When the world obeys his commands and manifests a Christian spirit, wars will cease, and not till then. When we ask "in his name" (i.e., in accordance with his nature and as he would ask), then we shall receive. To "always pray" is to live a life of constant appeal to Jesus. Then when our lips express a prayer, it is a real expression of our heart's desire.

IV. How Shall We Pray?

We should pray with faith in God's love and willingness to bless. We should pray in humble recognition of our need. It was not the sin of the publican which made his prayer effective, but rather his deep humility. He recognized that he had no virtue on which to base a claim on God; he came to God with a humble appeal for help.

In contrast to the publican stands the Pharisee. The Pharisee really did not pray at all; he merely soliloquized on his own virtues. Note that the Pharisee planted himself (the verb translated "stood" means just that) where he would be seen of men. You can picture him, feet apart, chest out, head back, talking to be heard of men. "The law requires one fast a week; I fast twice. I am not like the rest of men; I'm much better. I give tithes."

Such a person cannot really pray. He is his own god. He does not feel any need. My doctor friend said to me, "When a person who has fainted falls, the fall often starts the blood flowing to his head and the person comes to." I wonder if there is not some spiritual meaning in this for us. A great fall, a great sorrow—something that throws us down—may bring to us a consciousness of our need of God. Only sincere, humble prayer can be blessed of God. The man who so prays, goes down to his house justified.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Beginning the Lesson

Take over the reading of the lesson yourself this morning and make no unusual comment on verses 1-8. Then at the ninth verse read "And he spake to some this parable," and follow with original prayers in place of the Scripture passage. In *Tarbell's Teacher's Guide*, pages 77 and 78, appear two such prayers originally printed in *The Pilgrim Teacher*. These are from the point of view of a Pharisee teacher and a publi-

teacher. If you do not care to use e, make up two of your own. Or you wish to appoint one of your s to read the lesson, have him, when comes to this point, slip in an original able with prayers from the point of v of a Pharisee youth and a publican th of modern times.

w Your Orient

ven a short visit in any of the ntal port cities will throw light upon story of the importunate widow. en an Oriental has a request to make makes it repeatedly. A few years the beggars simply wore out the rists. No one could resist the pitiful of "Copper! Copper! Stomach gry to the death!" repeated over and r again. In Hongkong the little obatic beggars would follow one for cks, alternating their handsprings h, "No mamma, no papa, no roll for akfast." The persistence of these hins was an institution.

But not only oriental beggars are acious. Let an eastern student have burden of request on his heart and may as well order a new cloak of ience; he soon will have both the and the new one worn threadbare. For the story of the Pharisee and the blican we certainly ought to know mething of the praying habits of the ws in Jesus' day, how they were nd by law to pray at stated times; w they had certain fasting rules (one t day a year—Lev. 16: 29) and tith- regulations (Lev. 27: 26-33—notice t this calls for only a tithe of the ld of the field). Compare what the arisee said about himself with these. e how in a literal way he was doing re than the law required.

evailing Prayer

At a meeting of church women a ung Y.W.C.A. secretary told of an glish friend who had recently come m England. This young English man said to the secretary, "The thing at amazes me in America is the exces- e indifference to prayer." Then she nt on to tell of the day in prayer in gland. "It was truly a day of prayer. terally everyone in my town was in urch praying on their knees, not for e minutes but for hours. Many fasted o. And, although up to that time we d been terribly depressed, in a most arked way from that day we felt that e made gains. That day of prayer rengthened the moral and spiritual ver of our nation."

The Americans present looked at one nother and one asked the question for l, "When will we have to have a day prayer like that? Why can't we hold before we need it in the same way that ngland needed it?"

Is your class planning to take part in the World's Day of Prayer, coming this week on February 28? If not, couldn't they try to arrange for one section given over to a Youth's Prayer Meeting?

Great Pray-ers

Sherwood Eddy says he never could have carried the heavy program that he has maintained for the last forty years if he had not for many years started the day with a full hour of prayer. This unhurried hour he says "became a thrilling and joyous adventure." He learned how to find God, to take to him daily needs and problems, to lay his personality on the anvil of prayer and receive the hammering needed to shape his life.

Winifred Kirkland, in her book *As Far as I Can See*, tells of her experience years ago as she tried to hold her attention on a prayer for ten minutes each day. Now she feels that an hour is not enough for the direction and the communion that has become as indispensable to her as food and drink.

These great pray-ers have found their prayers availed because in their praying they persisted.

Topics for Discussion

1. *Analyze the prayer of the widow.*
2. *Prayers that seem to have failed.* Is there an explanation for their failure? Should this failure cause one to lose faith?
3. *Prayers that have prevailed.*

For Next Week

Bring to class a picture of Jesus driving the money changers out of the Temple. See *The Gospel in Art*, by Albert E. Bailey; *Christ and the Fine Arts*, by Cynthia Pearl Maus. For inexpensive prints write to The Perry Pictures Company, Malden, Mass.

Ask the pupils to spend five minutes each day thinking about "the things which belong unto peace" (Luke 19: 42), and to come to class next week prepared to discuss the thoughts that come to them in these daily meditations.

Read *The Secret Place* for November 22, 1940. Does this have any bearing on the lesson for today?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Talking with God.

PRELUDE. "When Morning Gilds the Skies."

HYMN. "Lord, Speak to Me."

PRAYERS. Encourage the officers to follow the lead of the superintendent in offering prayers from their hearts, and then devote a few moments to giving the members of the school the opportunity for voicing sentence prayers.

HYMN. "Our Father in Heaven." (There are many hymns and chants with this title. In all likelihood, one such will be found in the hymnbook available.

SCRIPTURE. Exodus 33: 1-11. To be read by the junior superintendent or by a junior teacher.

BIBLE DRILL.

THE PARADE OF PRAYERS

(This may be presented as a prepared part of the program, if preferred. If used as a drill, the members are to be provided with Bibles, the title of the prayer and the reference announced, and the one to find the passage first, invited to the platform. When all the references are located, have the passages read in turn. This method will add greater reverence to the reading, and will insure that one person does not read more than one prayer.)

1. A prayer for wisdom.
   1 Kings 3: 5-9.
2. A prayer for healing.
   2 Kings 20: 1-6.
3. A short prayer.
   Luke 18: 13.
4. Prayer for enemies.
   Acts 7: 59-60.
5. A prayer of surrender.
   Luke 22: 41-44.
6. The Lord's Prayer.
   Matthew 6: 9-15.

(When this last is read, the whole school may join in, and reverently repeat the verses together.)

HYMN. "Thou Art the Potter."

POEM. (A young woman will read this effectively.)

PRAYER

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—TENNYSON, from "Idylls of the King."

ANNOUNCEMENTS.

HYMN. "I Need Thee Every Hour."

RECESSIONAL. "Be Not Dismayed, Whate'er Betide."

The Book Browser

Books with a purpose reflect a new moral and religious earnestness that augurs well for the future

YOUR humble servant, the Book Browser, lays no claim to special powers of perception. But he does remember and endeavor to obey the counsel which the Lord gave David; namely, that he keep his ears open for "the sound of a going in the tops of the mulberry trees." The entire world today needs to listen for that "marching in the treetops," for sooner than we think, perhaps, we may hear the tramping feet of the Lord's Own Host. Assuredly, despite the widespread conflict and bitterness of spirit that threatens to engulf the world, "our God is marching on."

It has seemed to the Browser, then, that he has discerned in the more recent books which he has read a greater seriousness of purpose than heretofore. There is, he believes, a new willingness to admit humanity's need of divine assistance, a new readiness to put reliance upon spiritual means, and a new moral and religious earnestness. These changes bring a welcome and substantial hope into what would otherwise be a dark and distressing situation.

■ The very first book to be mentioned this month will serve, possibly as well as any other, to illustrate this fact. It is *A Short History of Christianity*,[1] edited by Archibald G. Baker. The jacket of this ably written book carries the announcement: "Christianity was never more needed in the lives of people and in the conduct of nations than today. The great mass of people still have faith in it as the hope of the world. This faith is of more value as a constructive force for good if it rests upon knowledge—knowledge of what the church has accomplished through the centuries and what it has failed to accomplish." This statement, while true, might in itself prove little, but it does not stand alone. Similar utterances are heard on every hand, and they indicate a desire to bring Christianity to bear upon our present-day perplexities. They express a willingness to find in Christ the true and lasting solution of our problems.

The eight chapters of this book have been written by members of the faculty of the Divinity School of the University of Chicago. Though these chapters embody the results of profound scholarship, they are not difficult to read. In fact, the book has been prepared with a view to meeting the needs of those who are studying the history of Christianity for the first time. It will serve excellently, therefore, as a textbook for personal study or for leadership education classes. The chapter headings indicate the subjects treated. They are: "The Rise of Christianity," "Christianity and the Fall of Rome," "Christianity in Medieval Europe," "Christianity in the Reformation Era," "The History of Eastern Orthodoxy," "Christianity in Modern Europe," "Christianity in the Americas," and "Christianity Encircles the Globe." Although a vast amount of material needed to be condensed in order to make possible this "Short History," the result is remarkably satisfactory.

■ The Browser is one of that steadily increasing company who find Dr. Halford E. Luccock, Professor of Homiletics at Yale University, one of the most mentally stimulating of contemporary writers. Whether Dr. Luccock is pointing out the preaching values in the newer biblical translations or discussing the trends in current literature, his books are always animated and worth while. He apparently has read everything, and he possesses the ability to sum up his conclusions in especially apt words and phrases.

His recently published *American Mirror*,[2] which carries as an explanatory subtitle the words "Social, Ethical and Religious Aspects of American Literature, 1939-1940," is one of his ablest works. It should be read, if for no other reason than that it gives a survey of the many books published during the past decade and indicates which of those you missed you will find it profitable to read and which you can ignore without loss.

Dr. Luccock would make it clear, however, that he is not undertaking to give a list of "best books." He insists that he is not attempting to separate the sheep of the "great" from the goats of the "not great." Rather, he is seeking that common denominator, that recurring characteristic, that special interest or emphasis which will show the prevailing thought of the past ten years. It is clear that we have come through a period of much confusion. The depression years had a devastating effect upon man's thinking and hopes. It is as yet too early to judge the full effect of these years or to prophesy safely what will follow. Yet the literature of the period abounded in revealing pictures of life and experience, "candid shots," on the basis of which it is possible to point out with some confidence certain social and religious implications.

While no part of the American scene has been neglected, a large portion of the book is devoted to "Religion—Implicit and Explicit" as discerned in the literature of the period. This section—and, indeed, the book as a whole—may well be read with care by every preacher or teacher who is concerned that his utterances shall be addressed to men "where they are," socially, mentally and religiously.

■ A third book which your Browser would bring to your attention is *The Four Pillars of Democracy*,[3] by Edgar J. Goodspeed. In this volume, Dr. Goodspeed shows that in addition to being a foremost biblical and classical scholar he is capable of speaking directly and helpfully upon what has become a question of the utmost urgency; namely, How can our democratic way of life be preserved?

Dr. Goodspeed quotes the words of Oliver Wendell Holmes, "It is faith in something that makes life worth living." He then proceeds to show that the world is surprisingly full of faith. It finds expression in many different quarters. But all too often the men of faith have been concerned to remain in their separate and belligerent camps. The scientist has scoffed at religion, and the religionist has denied the validity of science. Humanists have felt no need for formal religion, and sociologists have contended that they alone dealt with life realistically. Dr. Goodspeed declares that such antagonisms must cease. An irenic attitude must be displayed. New friendships must be formed, "not as a matter of expediency certainly, but as a matter of principle, fairness, and sound thinking." After all, this faith of science, this faith of humanism, this faith of society, and this faith of religion are the four pillars of the cultural life of democracy. They must "not only be understood and strengthened; they must also be recognized to be mutually interdependent, so that our strength is not vitiated by short-sighted controversy within this fourfold framework."

In anticipation of more good books, I am,

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

[1] *A Short History of Christianity*. By Archibald G. Baker, in collaboration with Massey H. Shepherd, Jr., John T. McNeill, Matthew Spinka, Winfred E. Garrison, and William W. Sweet. University of Chicago Press, 1940. 279 pages. Price, $2.00.

[2] *American Mirror*. Social, Ethical and Religious Aspects of American Literature, 1930-1940. By Halford E. Luccock. The Macmillan Company, 1940. 300 pages. Price, $2.50.

[3] *The Four Pillars of Democracy*. By Edgar J. Goodspeed. Harper and Brothers, 1940. 148 pages. Price, $1.75.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.